

PLUTARCH
Twelve Lives

TRANSLATED BY JOHN DRYDEN

INTRODUCTION BY CARL VAN DOREN

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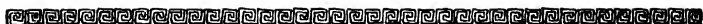
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INTRODUCTION

FOR something like four hundred years the modern world has owed more to Plutarch for its knowledge of the great days of Greece and Rome than to any other ancient writer. Nor has Plutarch, in all those years, seemed like a Greek translated, but rather like a native of whatever country has read him. Jacques Amyot's translations of the *Lives* (1559) and the *Morals* (1572) are a part of French literature. Sir Thomas North's translation of the *Lives* (1579, from Amyot, not from the original) is a part of English literature; as is also the translation (1683-86) called Dryden's because Dryden wrote an introduction for it. The Dryden version, as revised by Arthur Hugh Clough (1864) and used in this volume of selections, continues to be the standard Plutarch in current English, as North's is in Elizabethan. The *Morals* is still read either in the rich Elizabethan version of Philemon Holland (1603) or in later versions by different writers, particularly that published in Boston in 1870 with a memorable introduction by Emerson. Most readers of Plutarch read him without knowing or caring about the translator in the case, or in what language Plutarch wrote, or when he lived.

In one sense Plutarch is a writer's writer, for most of the best writers have admired him. Montaigne found him admirable and congenial, and wrote his own *Essays* on the model of the *Morals*. Shakespeare, fascinated by the *Lives*, drew upon the Coriolanus, Caesar, Antony, and Marcus Brutus for the tremendous tragedies *Julius Caesar*, *Antony and Cleopatra*, and *Coriolanus*. Emerson noted in his *Journal* in 1860: "If the world's library were burning, I should as soon fly to rescue that [Plutarch's *Lives*] as Shakespeare or Plato, or next afterwards." And Lowell, in his lofty *Commemoration Ode* rising to its high praise of Lincoln just after Lincoln's death, said of him:

Here was a type of the true elder race,
And one of Plutarch's men talked with us face to face.

But in another sense Plutarch has at the same time been everybody's writer. There have been countless editions of the *Lives*, which are always in print in one form or another. If Plutarch is no longer read so much in the schools as he once was, that is partly because with the passage of time the heroic days of Greece and Rome have ceased to dominate the past as they once did, and later heroes of modern nations have become the standard examples for youth. It is also because Plutarch has been absorbed in the stream of history and tradition and survives now in the words of other writers who have plundered Plutarch for their stories. Most of what people know or believe about ancient Sparta comes, directly or indirectly, from Plutarch's life of Lycurgus. The story that Demosthenes corrected his stammering pronunciation by speaking with pebbles in his mouth is Plutarch's story. Whoever has heard of how Cleopatra committed suicide by letting an asp bite her owes the incident to Plutarch, or to Shakespeare who got it from Plutarch.

Or take the famous account of Cleopatra in the barge which brought her to Antony. Here is how Shakespeare describes her and it in *Antony and Cleopatra*:

The barge she sat in, like a burnish'd throne,
Burned on the water. The poop was beaten gold;
Purple the sails, and so perfumed that
The winds were love-sick with them. The oars were silver,
Which to the tune of flutes kept stroke, and made
The water which they beat to follow faster,
As amorous of their strokes. For her own person,
It beggar'd all description; she did lie
In her pavilion—cloth-of-gold of tissue—
O'er-picturing that Venus where we see
The fancy outwork nature. On each side her
Stood pretty dimpling boys, like smiling Cupids,
With divers-coloured fans, whose wind did seem
To glow the delicate cheeks which they did cool,
And what they undid did. . . .
Her gentlewomen, like the Nereides,
So many mermaids, tended her i' th' eyes,
And made their bends adornings. At the helm
A seeming mermaid steers; the silken tackle
Swell with the touches of those flower-soft hands

That yarely frame the office. From the barge
A strange invisible perfume hits the sense
Of the adjacent wharfs. The city cast
Her people out upon her.

Shakespeare had read North's Plutarch, which is more exuberant than the Dryden-Clough version here reprinted. But even this plainer version, it will be seen, has almost every detail that Shakespeare used:

"She came sailing up the river Cydnus, in a barge with gilded stern and outspread sails of purple, while oars of silver beat time to the music of flutes and fifes and harps. She herself lay all along under a canopy of cloth of gold, dressed as Venus in a picture, and beautiful young boys, like painted Cupids, stood on each side to fan her. Her maids were dressed like sea nymphs and graces, some steering at the rudder, some working at the ropes. The perfumes diffused themselves from the vessel to the shore, which was covered with multitudes, part following the galley up the river on either bank, part running out of the city to see the sight."

The poet follows the biographer, and countless painters have followed both of them. Where Plutarch, the source of this gorgeous picture, got it is not known, but it must be remembered that the episode of the barge took place more than a hundred years before Plutarch was born. He may have been told about it by his grandfather who had known a man who was in Egypt at the time of the incident, or read it in some book now lost, or may have made it up.

For it must be remembered, again, that Plutarch did not write as a contemporary of his heroes. Caesar, Cicero, Antony, and Brutus lived and died longer before Plutarch than Lincoln before us. Demosthenes and Alexander were remoter in time for Plutarch than Queen Elizabeth or Shakespeare now; Pericles and Alcibiades and Coriolanus (if Coriolanus ever lived at all) remoter than Columbus; Solon remoter than Dante; and Lycurgus and Numa Pompilius were legendary lawgivers almost as dim in history, if not so remote in conjectured time, as King Arthur of the Round Table. Plutarch lived (about 46 to about 120 A.D.) at an age when the laws of Rome and the philosophy of Greece prevailed throughout the Mediterranean region and the rest of the Roman Empire. Though the world was, for the most part,

orderly under Roman rule, Plutarch like other philosophers looked back at the early periods of Greece and Rome as more heroic and virtuous than their own; and being primarily a moralist he undertook to tell the stories of various ancient heroes for the sake of living men.

"It was for the sake of others," he says in his life of Timoleon, "that I first commenced writing biographies; but I find myself proceeding and attaching myself to it for my own; the virtues of these great men serving me as a sort of looking-glass, in which I may see how to adjust and adorn my own life." He conceived the plan of writing *Parallel Lives* (*Bioi paralleloi* in Greek), in which the life of a famous Greek would be followed by the life of a famous Roman and then the two would be compared. This gave Plutarch the opportunity to range through Mediterranean time and space as he chose, and to bring the heritage of the whole Mediterranean past to bear on his own day.

He himself was a Greek, native of the little town of Chaeronea in Bocotia, where, he said in his life of Demosthenes, he was willing to go on living, "lest it grow less." He studied philosophy in Athens, traveled through Greece and parts of Italy, and into Egypt, and lectured on philosophical subjects in Rome, to which he had gone on some official business apparently for his native town. But for most of his life he lived quietly in Chaeronea, holding minor municipal offices and serving also as a member of the college of priests at near-by Delphi. His chief activity, however, was research and writing.

In his *Morals* (*Ethika*), which are really miscellaneous essays, dialogues, and so forth, on many subjects besides ethics, he shows how widely he had read in many books and talked with many persons. And this is true also of the *Lives*, which are not formal treatises but are living narratives, full of anecdotes. He does not hesitate to digress. When, in his life of Pericles, he turns aside to repeat some gossip about Aspasia, he explains: "These things coming into my memory as I am writing this story, it would be unnatural for me to omit them." And in the life of Alexander, Plutarch makes clear that his method was based on principle. "It must be borne in mind that my design is not to write histories, but lives. And the most glorious exploits do not always furnish us with the clearest discoveries of virtue or vice in men; sometimes a matter of less moment, an expression or a jest, informs

us better of their characters and inclinations, than the most famous sieges, the greatest armaments, or the bloodiest battles whatsoever. Therefore as portrait-painters are more exact in the lines and features of the face, in which the character is seen, than in the other parts of the body, so I must be allowed to give my more particular attention to the marks and indications of the souls of men, and while I endeavour by these to portray their lives, may be free to leave more weighty matters and great battles to be treated of by others."

This impulse of Plutarch to pass over certain well known facts for others which he thought more interesting is responsible for some inaccuracies in his *Lives* and makes him a less scientific historian than, say, Thucydides or Tacitus. Yet many of the *Lives* are now the principal sources of information about their heroes; and taken together they display ancient Greece and Rome, both as those civilizations were and as they viewed themselves and their past, with matchless variety and lasting charm. If Plutarch is not one of the world's great historians, he is certainly one of the world's great story-tellers.

His complete works have not survived, nor all the biographies he wrote. Some of the *Parallel Lives* are missing, and several of the Comparisons. This collection includes only one such Comparison, that of Lycurgus and Numa Pompilius; all the four *Lives* which Shakespeare used for his Roman tragedies; and the accounts of eight other great men who are most generally remembered almost nineteen hundred years after Plutarch told their unforgotten and unforgettable stories.

CARL VAN DOREN

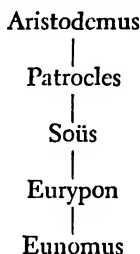
TWELVE LIVES

LYCURGUS

THERE is so much uncertainty in the accounts which historians have left us of Lycurgus, the lawgiver of Sparta, that scarcely anything is asserted by one of them which is not called into question or contradicted by the rest. Their sentiments are quite different as to the family he came of, the voyages he undertook, the place and manner of his death, but most of all when they speak of the laws he made and the commonwealth which he founded. They cannot, by any means, be brought to an agreement as to the very age in which he lived; for some of them say that he flourished in the time of Iphitus, and that they two jointly contrived the ordinance for the cessation of arms during the solemnity of the Olympic games. Of this opinion was Aristotle; and for confirmation of it, he alleges an inscription upon one of the copper quoits used in those sports, upon which the name of Lycurgus continued uneffaced to his time. But Eratosthenes and Apollodorus and other chronologers, computing the time by the successions of the Spartan kings, pretend to demonstrate that he was much more ancient than the institution of the Olympic games. Timæus conjectures that there were two of this name, and in diverse times, but that the one of them being much more famous than the other, men gave to him the glory of the exploits of both; the elder of the two, according to him, was not long after Homer; and some are so particular as to say that he had seen him. But that he was of great antiquity may be gathered from a passage in Xenophon, where he makes

him contemporary with the Heraclidæ. By descent, indeed, the very last kings of Sparta were Heraclidæ too; but he seems in that place to speak of the first and more immediate successors of Hercules. But notwithstanding this confusion and obscurity, we shall endeavour to compose the history of his life, adhering to those statements which are least contradicted, and depending upon those authors who are most worthy of credit.

The poet Simonides will have it that Lycurgus was the son of Prytanis, and not of Eunomus; but in this opinion he is singular, for all the rest deduce the genealogy of them both as follows:—



Polydectes by his
first wife

Lycurgus by Dionassa
his second

Dieuchidas says he was the sixth from Patrocles and the eleventh from Hercules. Be this as it will, Soüs certainly was the most renowned of all his ancestors, under whose conduct the Spartans made slaves of the Helots, and added to their dominions, by conquest, a good part of Arcadia. There goes a story of this king Soüs, that, being besieged by the Clitorians in a dry and stony place so that he could come at no water, he was at last constrained to agree with them upon these terms, that he would restore to them all his conquests, provided that himself and all his men should drink of the nearest spring. After the usual oaths and ratifications, he called his soldiers together, and offered to him that would forbear drinking his kingdom for a reward; and when not a man of them was able to forbear, in short, when they had all drunk their fill, at last comes King Soüs himself to the spring, and, having sprinkled his face only,

without swallowing one drop, marches off in the face of his enemies, refusing to yield up his conquests, because himself and all his men had not, according to the articles, drunk of their water.

Although he was justly had in admiration on this account, yet his family was not surnamed from him, but from his son Eurypon (of whom they were called Eurypontids); the reason of which was that Eurypon relaxed the rigour of the monarchy, seeking favour and popularity with the many. They, after this first step, grew bolder; and the succeeding kings partly incurred hatred with their people by trying to use force, or, for popularity's sake and through weakness, gave way; and anarchy and confusion long prevailed in Sparta, causing, moreover, the death of the father of Lycurgus. For as he was endeavouring to quell a riot, he was stabbed with a butcher's knife, and left the title of king to his eldest son, Polydectes.

He, too, dying soon after, the right of succession (as every one thought) rested in Lycurgus; and reign he did, until it was found that the queen, his sister-in-law, was with child; upon which he immediately declared that the kingdom belonged to her issue, provided it were male, and that he himself exercised the regal jurisdiction only as his guardian; the Spartan name for which office is *prodicus*. Soon after, an overture was made to him by the queen, that she would herself in some way destroy the infant, upon condition that he would marry her when he came to the crown. Abhorring the woman's wickedness, he nevertheless did not reject her proposal, but, making show of closing with her, despatched the messenger with thanks and expressions of joy, but dissuaded her earnestly from procuring herself to miscarry, which would impair her health, if not endanger her life; he himself, he said, would see to it, that the child, as soon as born, should be taken out of the way. By such artifices having drawn on the woman to the time of her lying-in, as soon as he heard that she was in labour, he sent persons to be by and observe all that passed, with orders that if it were a girl they should deliver it to the women, but if a boy, should bring it to him wheresoever he were, and whatsoever doing. It fell out that when he was at supper with the principal magistrates the queen was brought to bed of a boy, who was soon after presented to him as he was at the table; he, taking him

into his arms, said to those about him, "Men of Sparta, here is a king born unto us;" this said, he laid him down in the king's place, and named him Charilaus, that is, the joy of the people; because that all were transported with joy and with wonder at his noble and just spirit. His reign had lasted only eight months, but he was honoured on other accounts by the citizens, and there were more who obeyed him because of his eminent virtues, than because he was regent to the king and had the royal power in his hands. Some, however, envied and sought to impede his growing influence while he was still young; chiefly the kindred and friends of the queen-mother, who pretended to have been dealt with injuriously. Her brother Leonidas, in a warm debate which fell out betwixt him and Lycurgus, went so far as to tell him to his face that he was well assured that ere long he should see him king; suggesting suspicions and preparing the way for an accusation of him, as though he had made away with his nephew, if the child should chance to fail, though by a natural death. Words of the like import were designedly cast abroad by the queen-mother and her adherents.

Troubled at this, and not knowing what it might come to, he thought it his wisest course to avoid their envy by a voluntary exile, and to travel from place to place until his nephew came to marriageable years, and, by having a son, had secured the succession; setting sail, therefore, with this resolution, he first arrived at Crete, where, having considered their several forms of government, and got an acquaintance with the principal men among them, some of their laws he very much approved of, and resolved to make use of them in his own country; a good part he rejected as useless. Among the persons there the most renowned for their learning and their wisdom in state matters was one Thales, whom Lycurgus, by importunities and assurances of friendship, persuaded to go over to Lacedæmon; where, though by his outward appearance and his own profession he seemed to be no other than a lyric poet, in reality he performed the part of one of the ablest lawgivers in the world. The very songs which he composed were exhortations to obedience and concord, and the very measure and cadence of the verse, conveying impressions of order and tranquillity, had so great an influence on the minds of the listeners, that they were insensibly softened and civilised, insomuch that they renounced their pri-

vate feuds and animosities, and were reunited in a common admiration of virtue. So that it may truly be said that Thales prepared the way for the discipline introduced by Lycurgus.

From Crete he sailed to Asia, with design, as is said, to examine the difference betwixt the manners and rules of life of the Cretans, which were very sober and temperate, and those of the Ionians, a people of sumptuous and delicate habits, and so to form a judgment; just as physicians do by comparing healthy and diseased bodies. Here he had the first sight of Homer's works, in the hands, we may suppose, of the posterity of Creophylus; and, having observed that the few loose expressions and actions of ill example which are to be found in his poems were much outweighed by serious lessons of state and rules of morality, he set himself eagerly to transcribe and digest them into order, as thinking they would be of good use in his own country. They had, indeed, already obtained some slight repute among the Greeks, and scattered portions, as chance conveyed them, were in the hands of individuals; but Lycurgus first made them really known.

The Egyptians say that he took a voyage into Egypt, and that, being much taken with their way of separating the soldiery from the rest of the nation, he transferred it from them to Sparta, a removal from contact with those employed in low and mechanical occupations giving high refinement and beauty to the state. Some Greek writers also record this. But as for his voyages into Spain, Africa and the Indies, and his conferences there with the Gymnosophists, the whole relation, as far as I can find, rests on the single credit of the Spartan Aristocrates, the son of Hipparchus.

Lycurgus was much missed in Sparta, and often sent for, "for kings indeed we have," they said, "who wear the marks and assume the titles of royalty, but as for the qualities of their minds, they have nothing by which they are to be distinguished from their subjects;" adding, that in him alone was the true foundation of sovereignty to be seen, a nature made to rule, and a genius to gain obedience. Nor were the kings themselves averse to see him back, for they looked upon his presence as a bulwark against the insolence of the people.

Things being in this posture at his return, he applied himself, without loss of time, to a thorough reformation, and resolved to

change the whole face of the commonwealth; for what could a few particular laws and a partial alteration avail? He must act as wise physicians do, in the case of one who labours under a complication of diseases, by force of medicines reduce and exhaust him, change his whole temperament, and then set him upon a totally new regimen of diet. Having thus projected things, away he goes to Delphi to consult Apollo there; which having done, and offered his sacrifice, he returned with that renowned oracle, in which he is called beloved of God, and rather God than man; that his prayers were heard, that his laws should be the best, and the commonwealth which observed them the most famous in the world. Encouraged by these things he set himself to bring over to his side the leading men of Sparta, exhorting them to give him a helping hand in his great undertaking; he broke it first to his particular friends, and then by degrees, gained others, and animated them all to put his design in execution. When things were ripe for action, he gave orders to thirty of the principal men of Sparta to be ready armed at the market-place by break of day, to the end that he might strike a terror into the opposite party. Hermippus hath set down the names of twenty of the most eminent of them; but the name of him whom Lycurgus most confided in, and who was of most use to him, both in making his laws and putting them in execution was Arthmiadas. Things growing to a tumult, King Charilaus, apprehending that it was a conspiracy against his person, took sanctuary in the temple of Minerva of the Brazen House; but, being soon after undeceived, and having taken an oath of them that they had no designs against him, he quitted his refuge, and himself also entered into the confederacy with them; of so gentle and flexible a disposition he was, to which Archelaus, his brother-king, alluded, when, hearing him extolled for his goodness, he said, "Who can say he is anything but good? he is so even to the bad."

Amongst the many changes and alterations which Lycurgus made, the first and of greatest importance was the establishment of the senate, which having a power equal to the king's in matters of great consequence, and, as Plato expresses it, allaying and qualifying the fiery genius of the royal office, gave steadiness and safety to the commonwealth. For the state, which before had no firm basis to stand upon, but leaned one while towards

an absolute monarchy, when the kings had the upper hand, and another while towards a pure democracy, when the people had the better, found in this establishment of the senate a central weight, like ballast in a ship, which always kept things in a just equilibrium; the twenty-eight always adhering to the kings so far as to resist democracy, and on the other hand, supporting the people against the establishment of absolute monarchy. As for the determinate number of twenty-eight, Aristotle states, that it so fell out because two of the original associates, for want of courage, fell off from the enterprise; but Sphærus assures us that there were but twenty-eight of the confederates at first; perhaps there is some mystery in the number, which consists of seven multiplied by four, and is the first of perfect numbers after six, being, as that is, equal to all its parts. For my part, I believe Lycurgus fixed upon the number of twenty-eight, that, the two kings being reckoned amongst them, they might be thirty in all. So eagerly set was he upon this establishment, that he took the trouble to obtain an oracle about it from Delphi, the Rhetra, which runs thus: "After you have built a temple to Jupiter Helianius, and to Minerva Hellania, and after that you have *phyle'd* the people into *phyles*, and *obe'd* them into *obes*, you shall establish a council of thirty elders, the leaders included, and shall, from time to time, *apellazein* the people betwixt Babyca and Cnacion, there propound and put to the vote. The commons have the final voice and decision." By *phyles* and *obes* are meant the divisions of the people; by the *leaders*, the two kings; *apellazein*, referring to the Pythian Apollo, signifies to assemble; Babyca and Cnacion they now call Cœnus; Aristotle says Cnacion is a river, and Babyca a bridge. Betwixt this Babyca and Cnacion, their assemblies were held, for they had no council-house or building to meet in. Lycurgus was of opinion that ornaments were so far from advantaging them in their counsels, that they were rather an hindrance, by diverting their attention from the business before them to statues and pictures, and roofs curiously fretted, the usual embellishments of such places amongst the other Greeks. The people then being thus assembled in the open air, it was not allowed to any one of their order to give his advice, but only either to ratify or reject what should be propounded to them by the king or senate. But because it fell out afterwards that the people, by adding or omitting words, dis-

torted and perverted the sense of propositions, Kings Polydorus and Theopompus inserted into the Rhetra, or grand covenant, the following clause: "That if the people decide crookedly it should be lawful for the elders and leaders to dissolve;" that is to say, refuse ratification, and dismiss the people as depravers and perverters of their counsel. It passed among the people, by their management, as being equally authentic with the rest of the Rhetra, as appears by these verses of Tyrtæus,—

"These oracles they from Apollo heard,
And brought from Pytho home the perfect word:
The heaven-appointed kings, who love the land,
Shall foremost in the nation's council stand;
The elders next to them; the commons last;
Let a straight Rhetra among all be passed."

Although Lycurgus had, in this manner, used all the qualifications possible in the constitution of his commonwealth, yet those who succeeded him found the oligarchical element still too strong and dominant, and to check its high temper and its violence, put, as Plato says, a bit in its mouth, which was the power of the ephori, established an hundred and thirty years after the death of Lycurgus. Elatus and his colleagues were the first who had this dignity conferred upon them in the reign of King Theopompus, who, when his queen upbraided him one day that he would leave the regal power to his children less than he had received it from his ancestors, said in answer, "No, greater; for it will last longer." For, indeed, their prerogative being thus reduced within reasonable bounds, the Spartan kings were at once freed from all further jealousies and consequent danger, and never experienced the calamities of their neighbours at Messene and Argos, who, by maintaining their prerogative too strictly, for want of yielding a little to the populace, lost it all.

Indeed, whosoever shall look at the sedition and misgovernment which befell these bordering nations to whom they were as near related in blood as situation, will find in them the best reason to admire the wisdom and foresight of Lycurgus. For these three states, in their first rise, were equal, or, if there were any odds, they lay on the side of the Messenians and Argives, who, in the first allotment, were thought to have been luckier than the Spartans; yet was their happiness of but small continu-

ance, partly the tyrannical temper of their kings and partly the ungovernableness of the people quickly bringing upon them such disorders, and so complete an overthrow of all existing institutions, as clearly to show how truly divine a blessing the Spartans had had in that wise lawgiver who gave their government its happy balance and temper. But of this I shall say more in its due place.

After the creation of the thirty senators, his next task, and, indeed, the most hazardous he ever undertook, was the making a new division of their lands. For there was an extreme inequality amongst them, and their state was overloaded with a multitude of indigent and necessitous persons, while its whole wealth had centred upon a very few. To the end, therefore, that he might expel from the state arrogance and envy, luxury and crime, and those yet more inveterate diseases of want and superfluity, he obtained of them to renounce their properties, and to consent to a new division of the land, and that they should live all together on an equal footing; merit to be their only road to eminence, and the disgrace of evil, and credit of worthy acts, their one measure of difference between man and man.

Upon their consent to these proposals, proceeding at once to put them into execution, he divided the country of Laconia in general into thirty thousand equal shares, and the part attached to the city of Sparta into nine thousand; these he distributed among the Spartans, as he did the others to the country citizens. Some authors say that he made but six thousand lots for the citizens of Sparta, and that King Polydorus added three thousand more. Others say that Polydorus doubled the number Lycurgus had made, which, according to them, was but four thousand five hundred. A lot was so much as to yield, one year with another, about seventy bushels of grain for the master of the family, and twelve for his wife, with a suitable proportion of oil and wine. And this he thought sufficient to keep their bodies in good health and strength; superfluities they were better without. It is reported, that, as he returned from a journey shortly after the division of the lands, in harvest time, the ground being newly reaped, seeing the stacks all standing equal and alike, he smiled, and said to those about him, "Methinks all Laconia looks like one family estate just divided among a number of brothers."

Not contented with this, he resolved to make a division of their movables too, that there might be no odious distinction or inequality left amongst them; but finding that it would be very dangerous to go about it openly, he took another course, and defeated their avarice by the following stratagem: he commanded that all gold and silver coin should be called in, and that only a sort of money made of iron should be current, a great weight and quantity of which was very little worth; so that to lay up twenty or thirty pounds there was required a pretty large closet, and, to remove it, nothing less than a yoke of oxen. With the diffusion of this money, at once a number of vices were banished from Lacedæmon; for who would rob another of such a coin? Who would unjustly detain or take by force, or accept as a bribe, a thing which it was not easy to hide, nor a credit to have, nor indeed of any use to cut in pieces? For when it was just red hot, they quenched it in vinegar, and by that means spoilt it, and made it almost incapable of being worked.

In the next place, he declared an outlawry of all needless and superfluous arts; but here he might almost have spared his proclamation; for they of themselves would have gone after the gold and silver, the money which remained being not so proper payment for curious work; for, being of iron, it was scarcely portable, neither, if they should take the means to export it, would it pass amongst the other Greeks, who ridiculed it. So there was now no more means of purchasing foreign goods and small wares; merchants sent no shiploads into Laconian ports; no rhetoric-master, no itinerate fortune-teller, no harlot-monger, or gold or silversmith, engraver, or jeweller, set foot in a country which had no money; so that luxury, deprived little by little of that which fed and fomented it, wasted to nothing and died away of itself. For the rich had no advantage here over the poor, as their wealth and abundance had no road to come abroad by but were shut up at home doing nothing. And in this way they became excellent artists in common, necessary things; bedsteads, chairs, and tables, and such like staple utensils in a family, were admirably well made there; their cup, particularly, was very much in fashion, and eagerly bought up by soldiers, as Critias reports; for its colour was such as to prevent water, drunk upon necessity and disagreeable to look at, from being noticed; and the shape of it was such that the mud stuck to the sides, so that only the

purser part came to the drinker's mouth. For this, also, they had to thank their lawgiver, who, by relieving the artisans of the trouble of making useless things, set them to show their skill in giving beauty to those of daily and indispensable use.

The third and most masterly stroke of this great lawgiver, by which he struck a yet more effectual blow against luxury and the desire of riches, was the ordinance he made, that they should all eat in common, of the same bread and same meat, and of kinds that were specified, and should not spend their lives at home, laid on costly couches at splendid tables, delivering themselves up into the hands of their tradesmen and cooks, to fatten them in corners, like greedy brutes, and to ruin not their minds only but their very bodies which, enfeebled by indulgence and excess, would stand in need of long sleep, warm bathing, freedom from work, and, in a word, of as much care and attendance as if they were continually sick. It was certainly an extraordinary thing to have brought about such a result as this, but a greater yet to have taken away from wealth, as Theophrastus observes, not merely the property of being coveted, but its very nature of being wealth. For the rich, being obliged to go to the same table with the poor, could not make use of or enjoy their abundance, nor so much as please their vanity by looking at or displaying it. So that the common proverb, that Plutus, the god of riches, is blind, was nowhere in all the world literally verified but in Sparta. There, indeed, he was not only blind, but like a picture, without either life or motion. Nor were they allowed to take food at home first, and then attend the public tables, for every one had an eye upon those who did not eat and drink like the rest, and reproached them with being dainty and effeminate.

This last ordinance in particular exasperated the wealthier men. They collected in a body against Lycurgus, and from ill words came to throwing stones, so that at length he was forced to run out of the market-place, and make to sanctuary to save his life; by good-hap he outran all, excepting one Alcander, a young man otherwise not ill accomplished, but hasty and violent, who came up so close to him, that when he turned to see who was so near him, he struck him upon the face with his stick, and put out one of his eyes. Lycurgus, so far from being daunted and discouraged by this accident, stopped short and showed his disfigured face and eye beat out to his countrymen; they, dis-

mayed and ashamed at the sight, delivered Alcander into his hands to be punished, and escorted him home, with expressions of great concern for his ill-usage. Lycurgus, having thanked them for their care of his person, dismissed them all, excepting only Alcander; and, taking him with him into his house, neither did nor said anything severely to him, but, dismissing those whose place it was, bade Alcander to wait upon him at table. The young man, who was of an ingenuous temper, without murmuring did as he was commanded; and being thus admitted to live with Lycurgus, he had an opportunity to observe in him, besides his gentleness and calmness of temper, an extraordinary sobriety and an indefatigable industry, and so, from an enemy, became one of his most zealous admirers, and told his friends and relations that Lycurgus was not that morose and ill-natured man they had formerly taken him for, but the one mild and gentle character of the world. And thus did Lycurgus, for chastisement of his fault, make of a wild and passionate young man one of the discreetest citizens of Sparta.

In memory of this accident, Lycurgus built a temple to Minerva, surnamed *Optilētis*; *optilus* being the Doric of these parts for *ophthalmus*, the eye. Some authors, however, of whom Dioscorides is one (who wrote a treatise on the commonwealth of Sparta), say that he was wounded, indeed, but did not lose his eye with the blow; but that he built the temple in gratitude for the cure. Be this as it will, certain it is, that, after this misadventure, the Lacedæmonians made it a rule never to carry so much as a staff into their public assemblies.

But to return to their public repast;—these had several names in Greek; the Cretans called them *andria*, because the men only came to them. The Lacedæmonians called them *phiditia*, that is, by changing *I* into *d*, the same as *philitia*, love feasts, because that, by eating and drinking together, they had opportunity of making friends. Or perhaps from *phido*, parsimony, because they were so many schools of sobriety; or perhaps the first letter is an addition, and the word at first was *editia*, from *edode*, eating. They met by companies of fifteen, more or less, and each of them stood bound to bring in monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and some very small sum of money to buy flesh or fish with. Besides this, when any of them made sacrifice to the gods, they always sent a dole to the common hall; and,

likewise, when any of them had been a hunting, he sent thither a part of the venison he had killed; for these two occasions were the only excuses allowed for supping at home. The custom of eating together was observed strictly for a great while afterwards; insomuch that King Agis himself, after having vanquished the Athenians, sending for his commons at his return home, because he desired to eat privately with his queen, was refused them by the polemarchs; which refusal when he resented so much as to omit next day the sacrifice due for a war happily ended, they made him pay a fine.

They used to send their children to these tables as to schools of temperance; here they were instructed in state affairs by listening to experienced statesmen; here they learned to converse with pleasantry, to make jests without scurrility and take them without ill humour. In this point of good breeding, the Lacedæmonians excelled particularly, but if any man were uneasy under it, upon the least hint given, there was no more to be said to him. It was customary also for the eldest man in the company to say to each of them, as they came in, "Through this" (pointing to the door), "no words go out." When any one had a desire to be admitted into any of these little societies, he was to go through the following probation: each man in the company took a little ball of soft bread, which they were to throw into a deep basin, which a waiter carried round upon his head; those that liked the person to be chosen dropped their ball into the basin without altering its figure, and those who disliked him pressed it betwixt their fingers, and made it flat; and this signified as much as a negative voice. And if there were but one of these flattened pieces in the basin, the suitor was rejected, so desirous were they that all the members of the company should be agreeable to each other. The basin was called *caddichus*, and the rejected candidate had a name thence derived. Their most famous dish was the black broth, which was so much valued that the elderly men fed only upon that, leaving what flesh there was to the younger.

They say that a certain king of Pontus, having heard much of this black broth of theirs, sent for a Lacedæmonian cook on purpose to make him some, but had no sooner tasted it than he found it extremely bad, which the cook observing, told him, "Sir, to make this broth relish, you should have bathed yourself first in the river Eurotas."

After drinking moderately, every man went to his home without lights, for the use of them was, on all occasions, forbid to the end that they might accustom themselves to march boldly in the dark. Such was the common fashion of their meals.

Lycurgus would never reduce his laws into writing; nay there is a Rhetra expressly to forbid it. For he thought that the most material points, and such as most directly tended to the public welfare, being imprinted on the hearts of their youth by a good discipline, would be sure to remain, and would find a stronger security, than any compulsion would be, in the principles of action formed in them by their best lawgiver, education. And as for things of lesser importance, as pecuniary contracts, and such like, the forms of which have to be changed as occasion requires, he thought it the best way to prescribe no positive rule or inviolable usage in such cases, willing that their manner and form should be altered according to the circumstances of time, and determinations of men of sound judgment. Every end and object of law and enactment it was his design education should effect.

One, then, of the Rhetras was, that their laws should not be written; another is particularly levelled against luxury and expensiveness, for by it was ordained that the ceilings of their houses should only be wrought by the axe, and their gates and doors smoothed only by the saw. Epaminondas's famous dictum about his own table, that "Treason and a dinner like this do not keep company together," may be said to have been anticipated by Lycurgus. Luxury and a house of this kind could not well be companions. For a man might have a less than ordinary share of sense that would furnish such plain and common rooms with silver-footed couches and purple coverlets and gold and silver plate. Doubtless he had good reason to think that they would proportion their beds to their houses, and their coverlets to their beds, and the rest of their goods and furniture to these. It is reported that king Leotyichides, the first of that name, was so little used to the sight of any other kind of work, that, being entertained at Corinth in a stately room, he was much surprised to see the timber and ceiling so finely carved and panelled, and asked his host whether the trees grew so in his country.

A third ordinance of Rhetra was, that they should not make war often, or long, with the same enemy, lest that they should

train and instruct them in war, by habituating them to defend themselves. And this is what Agesilaus was much blamed for, a long time after; it being thought, that, by his continual incursions into Bœotia, he made the Thebans a match for the Lacedæmonians; and therefore Antalcidas, seeing him wounded one day, said to him, that he was very well paid for taking such pains to make the Thebans good soldiers, whether they would or no. These laws were called the Rhetras, to intimate that they were divine sanctions and revelations.

In order to the good education of their youth (which, as I said before, he thought the most important and noblest work of a lawgiver), he went so far back as to take into consideration their very conception and birth by regulating their marriages. For Aristotle is wrong in saying, that, after he had tried all ways to reduce the women to more modesty and sobriety, he was at last forced to leave them as they were, because that in the absence of their husbands, who spent the best part of their lives in the wars, their wives, whom they were obliged to leave absolute mistresses at home, took great liberties and assumed the superiority; and were treated with overmuch respect and called by the title of lady or queen. The truth is, he took in their case, also, all the care that was possible; he ordered the maidens to exercise themselves with wrestling, running, throwing the quoit, and casting the dart, to the end that the fruit they conceived might, in strong and healthy bodies, take firmer root and find better growth, and withal that they, with this greater vigour, might be the more able to undergo the pains of child-bearing. And to the end he might take away their overgreat tenderness and fear of exposure to the air, and all acquired womanishness, he ordered that the young women should go naked in the processions, as well as the young men, and dance, too, in that condition, at certain solemn feasts, singing certain songs, whilst the young men stood around, seeing and hearing them. On these occasions they now and then made, by jests, a befitting reflection upon those who had misbehaved themselves in the wars; and again sang encomiums upon those who had done any gallant action, and by these means inspired the younger sort with an emulation of their glory. Those that were thus commended went away proud, elated, and gratified with their honour among the maidens; and those who were rallied were as sensibly touched with

it as if they had been formally reprimanded; and so much the more, because the kings and the elders, as well as the rest of the city, saw and heard all that passed. Nor was there anything shameful in this nakedness of the young women; modesty attended them, and all wantonness was excluded. It taught them simplicity and a care for good health, and gave them some taste of higher feelings, admitted as they thus were to the field of noble action and glory. Hence it was natural for them to think and speak as Gorgo, for example, the wife of Leonidas, is said to have done, when some foreign lady, as it would seem, told her that the women of Lacedæmon were the only women in the world who could rule men; "With good reason," she said, "for we are the only women who bring forth men."

These public processions of the maidens, and their appearing naked in their exercises and dancings, were incitements to marriage, operating upon the young with the rigour and certainty, as Plato says, of love, if not of mathematics. But besides all this, to promote it yet more effectually, those who continued bachelors were in a degree disfranchised by law; for they were excluded from the sight of those public processions in which the young men and maidens danced naked, and, in winter-time, the officers compelled them to march naked themselves round the market-place, singing as they went a certain song to their own disgrace, that they justly suffered this punishment for disobeying the laws. Moreover, they were denied that respect and observance which the younger men paid their elders; and no man, for example, found fault with what was said to Dercyllidas, though so eminent a commander; upon whose approach one day, a young man, instead of rising, retained his seat, remarking, "No child of yours will make room for me."

In their marriages, the husband carried off his bride by a sort of force; nor were their brides ever small and of tender years, but in their full bloom and ripeness. After this, she who superintended the wedding comes and clips the hair of the bride close round her head, dresses her up in man's clothes, and leaves her upon a mattress in the dark; afterwards comes the bridegroom, in his everyday clothes, sober and composed, as having supped at the common table, and, entering privately into the room where the bride lies, unties her virgin zone, and takes her to himself; and, after staying some time together, he returns com-

posedly to his own apartment, to sleep as usual with the other young men. And so he continues to do; spending his days, and, indeed, his nights, with them, visiting his bride in fear and shame, and with circumspection, when he thought he should not be observed; she, also, on her part, using her wit to help and find favourable opportunities for their meeting, when company was out of the way. In this manner they lived a long time, inso-much that they sometimes had children by their wives before ever they saw their faces by daylight. Their interviews, being thus difficult and rare, served not only for continual exercise of their self-control, but brought them together with their bodies healthy and vigorous, and their affections fresh and lively, unsated and undulled by easy access and long continuance with each other; while their partings were always early enough to leave behind unextinguished in each of them some remaining fire of longing and mutual delight. After guarding marriage with this modesty and reserve, he was equally careful to banish empty and womanish jealousy. For this object, excluding all licentious disorders, he made it, nevertheless, honourable for men to give the use of their wives to those whom they should think fit, that so they might have children by them; ridiculing those in whose opinion such favours are so unfit for participation as to fight and shed blood and go to war about it. Lycurgus allowed a man who was advanced in years and had a young wife to recommend some virtuous and approved young man, that she might have a child by him, who might inherit the good qualities of the father, and be a son to himself. On the other side, an honest man who had love for a married woman upon account of her modesty and the well-favouredness of her children, might, without formality, beg her company of her husband, that he might raise, as it were, from this plot of good ground, worthy and well-allied children for himself. And indeed, Lycurgus was of a persuasion that children were not so much the property of their parents as of the whole commonwealth, and, therefore, would not have his citizens begot by the first-comers, but by the best men that could be found; the laws of other nations seemed to him very absurd and inconsistent, where people would be so solicitous for their dogs and horses as to exert interest and to pay money to procure fine breeding, and yet kept their wives shut up, to be made mothers only by themselves, who might be foolish, infirm, or

diseased; as if it were not apparent that children of a bad breed would prove their bad qualities first upon those who kept and were rearing them, and well-born children, in like manner, their good qualities. These regulations, founded on natural and social grounds, were certainly so far from that scandalous liberty which was afterwards charged upon their women, that they knew not what adultery meant. It is told, for instance, of Geradas, a very ancient Spartan, that, being asked by a stranger what punishment their law had appointed for adulterers, he answered, "There are no adulterers in our country." "But," replied the stranger, "suppose there were?" "Then," answered he, "the offender would have to give the plaintiff a bull with a neck so long as that he might drink from the top of Taygetus of the Eurotas river below it." The man, surprised at this, said, "Why, 'tis impossible to find such a bull." Geradas smilingly replied, "'Tis as possible as to find an adulterer in Sparta." So much I had to say of their marriages.

Nor was it in the power of the father to dispose of the child as he thought fit; he was obliged to carry it before certain triers at a place called Lesche; these were some of the elders of the tribe to which the child belonged; their business it was carefully to view the infant, and, if they found it stout and well made, they gave order for its rearing, and allotted to it one of the nine thousand shares of land above mentioned for its maintenance, but, if they found it puny and ill-shaped, ordered it to be taken to what was called the Apothetæ, a sort of chasm under Taygetus; as thinking it neither for the good of the child itself, nor for the public interest, that it should be brought up, if it did not, from the very outset, appear made to be healthy and vigorous. Upon the same account, the women did not bathe the newborn children with water, as is the custom in all other countries, but with wine, to prove the temper and complexion of their bodies; from a notion they had that epileptic and weakly children faint and waste away upon their being thus bathed, while, on the contrary, those of a strong and vigorous habit acquire firmness and get a temper by it, like steel. There was much care and art, too, used by the nurses; they had no swaddling bands; the children grew up free and unconstrained in limb and form, and not dainty and fanciful about their food; not afraid in the dark, or of being left alone; and without pcevishness, or ill-

humour, or crying. Upon this account Spartan nurses were often bought up, or hired by people of other countries; and it is recorded that she who suckled Alcibiades was a Spartan; who, however, if fortunate in his nurse, was not so in his preceptor; his guardian, Pericles, as Plato tells us, chose a servant for that office called Zopyrus, no better than any common slave.

Lycurgus was of another mind; he would not have masters bought out of the market for his young Spartans, nor such as should sell their pains; nor was it lawful, indeed, for the father himself to breed up the children after his own fancy; but as soon as they were seven years old they were to be enrolled in certain companies and classes, where they all lived under the same order and discipline, doing their exercises and taking their play together. Of these, he who showed the most conduct and courage was made captain; they had their eyes always upon him, obeyed his orders, and underwent patiently whatsoever punishment he inflicted; so that the whole course of their education was one continued exercise of a ready and perfect obedience. The old men, too, were spectators of their performances, and often raised quarrels and disputes among them, to have a good opportunity of finding out their different characters, and of seeing which would be valiant, which a coward, when they should come to more dangerous encounters. Reading and writing they gave them, just enough to serve their turn; their chief care was to make them good subjects, and to teach them to endure pain and conquer in battle. To this end, as they grew in years, their discipline was proportionately increased; their heads were close-clipped, they were accustomed to go barefoot, and for the most part to play naked.

After they were twelve years old, they were no longer allowed to wear any undergarments, they had one coat to serve them a year; their bodies were hard and dry, with but little acquaintance of baths and unguents; these human indulgences they were allowed only on some few particular days in the year. They lodged together in little bands upon beds made of the rushes which grew by the banks of the river Eurotas, which they were to break off with their hands without a knife; if it were winter, they mingled some thistle-down with their rushes, which it was thought had the property of giving warmth. By the time they were come to this age there was not any of the more hopeful

boys who had not a lover to bear him company. The old men, too, had an eye upon them, coming often to the grounds to hear and see them contend either in wit or strength with one another, and this as seriously and with as much concern as if they were their fathers, their tutors, or their magistrates; so that there scarcely was any time or place without some one present to put them in mind of their duty, and punish them if they had neglected it.

Besides all this, there was always one of the best and honestest men in the city appointed to undertake the charge and governance of them; he again arranged them into their several bands, and set over each of them for their captain the most temperate and boldest of those they called Irens, who were usually twenty years old, two years out of the boys; and the oldest of the boys, again, were McIl-Irens, as much as to say, who would shortly be men. This young man, therefore, was their captain when they fought and their master at home, using them for the offices of his house: sending the eldest of them to fetch wood, and the weaker and less able to gather salads and herbs, and these they must either go without or steal; which they did by creeping into the gardens, or conveying themselves cunningly and closely into the eating-houses; if they were taken in the fact, they were whipped without mercy, for thieving so ill and awkwardly. They stole, too, all other meat they could lay their hands on, looking out and watching all opportunities, when people were asleep or more careless than usual. If they were caught, they were not only punished with whipping, but hunger, too, being reduced to their ordinary allowance, which was but very slender, and so contrived on purpose, that they might set about to help themselves, and be forced to exercise their energy and address. This was the principal design of their hard fare; there was another not inconsiderable, that they might grow taller; for the vital spirits, not being overburdened and oppressed by too great a quantity of nourishment, which necessarily discharges itself into thickness and breadth, do, by their natural lightness, rise; and the body, giving and yielding because it is pliant, grows in height. The same thing seems, also, to conduce to beauty of shape; a dry and lean habit is a better subject for nature's configuration, which the gross and over-fed are too heavy to submit to properly. Just

as we find that women who take physic whilst they are with child, bear leaner and smaller but better-shaped and prettier children; the material they come of having been more pliable and easily moulded. The reason, however, I leave others to determine.

To return from whence we have digressed. So seriously did the Lacedæmonian children go about their stealing, that a youth, having stolen a young fox and hid it under his coat, suffered it to tear out his very bowels with its teeth and claws and died upon the place, rather than let it be seen. What is practised to this very day in Lacedæmon is enough to gain credit to this story, for I myself have seen several of the youths endure whipping to death at the foot of the altar of Diana surnamed Orthia.

The Iren, or under-master, used to stay a little with them after supper, and one of them he bade to sing a song, to another he put a question which required an advised and deliberate answer; for example, Who was the best man in the city? What he thought of such an action of such a man? They used them thus early to pass a right judgment upon persons and things, and to inform themselves of the abilities or defects of their countrymen. If they had not an answer ready to the question, Who was a good or who an ill-reputed citizen, they were looked upon as of a dull and careless disposition, and to have little or no sense of virtue and honour; besides this, they were to give a good reason for what they said, and in as few words and as comprehensive as might be; he that failed of this,*or answered not to the purpose, had his thumb bit by the master. Sometimes the Iren did this in the presence of the old men and magistrates, that they might see whether he punished them justly and in due measure or not, and when he did amiss, they would not reprove him before the boys, but, when they were gone, he was called to an account and underwent correction, if he had run far into either of the extremes of indulgence or severity.

Their lovers and favourers, too, had a share in the young boy's honour or disgrace; and there goes a story that one of them was fined by the magistrate, because the lad whom he loved cried out effeminately as he was fighting. And though this sort of love was so approved among them, that the most virtuous matrons would make professions of it to young girls, yet rivalry did not

exist, and if several men's fancies met in one person, it was rather the beginning of an intimate friendship, whilst they all jointly conspired to render the object of their affection as accomplished as possible.

They taught them, also, to speak with a natural and graceful raillery, and to comprehend much matter of thought in few words. For Lycurgus, who ordered, as we saw, that a great piece of money should be but of an inconsiderable value, on the contrary would allow no discourse to be current which did not contain in few words a great deal of useful and curious sense; children in Sparta, by a habit of long silence, came to give just and sententious answers; for, indeed, as loose and incontinent livers are seldom fathers of many children, so loose and incontinent talkers seldom originate many sensible words. King Agis, when some Athenian laughed at their short swords, and said that the jugglers on the stage swallowed them with ease, answered him, "We find them long enough to reach our enemies with;" and as their swords were short and sharp, so, it seems to me, were their sayings. They reach the point and arrest the attention of the hearers better than any. Lycurgus himself seems to have been short and sententious, if we may trust the anecdotes of him; as appears by his answer to one who by all means would set up a democracy in Lacedæmon. "Begin, friend," said he, "and set it up in your family." Another asked him why he allowed of such mean and trivial sacrifices to the gods. He replied, "That we may always have something to offer to them." Being asked what sort of martial exercises or combats he approved of, he answered, "All sorts, except that in which you stretch out your hands." Similar answers, addressed to his countrymen by letter, are ascribed to him; as, being consulted how they might best oppose an invasion of their enemies, he returned this answer, "By continuing poor, and not coveting each man to be greater than his fellow." Being consulted again whether it were requisite to enclose the city with a wall, he sent them word, "The city is well fortified which hath a wall of men instead of brick." But whether these letters are counterfeit or not is not easy to determine.

Of their dislike to talkativeness, the following apophthegms are evidence. King Leonidas said to one who held him in discourse upon some useful matter, but not in due time and place,

"Much to the purpose, Sir, elsewhere." King Charilaus, the nephew of Lycurgus, being asked why his uncle had made so few laws, answered, "Men of few words require but few laws." When one, named Hecatæus the sophist, because that, being invited to the public table, he had not spoken one word all supper-time, Archidamidas answered in his vindication, "He who knows how to speak, knows also when."

The sharp and yet not ungraceful retorts which I mentioned may be instanced as follows. Demaratus, being asked in a troublesome manner by an importunate fellow, Who was the best man in Lacedæmon? answered at last, "He, Sir, that is the least like you." Some, in company where Agis was, much extolled the Eleans for their just and honourable management of the Olympic games; "Indeed," said Agis, "they are highly to be commended if they can do justice one day in five years." Theopompus answered a stranger who talked much of his affection to the Lacedæmonians, and said that his countrymen called him Philolacon (a lover of the Lacedæmonians), that it had been more for his honour if they had called him Philopolites (a lover of his own countrymen). And Plistoanax, the son of Pausanias, when an orator of Athens said the Lacedæmonians had no learning, told him, "You say true, Sir; we alone of all the Greeks have learned none of your bad qualities." One asked Archidamidas what number there might be of the Spartans, he answered: "Enough, Sir, to keep out wicked men."

We may see their character, too, in their very jests. For they did not throw them out at random, but the very wit of them was grounded upon something or other worth thinking about. For instance, one, being asked to go hear a man who exactly counterfeited the voice of a nightingale answered, "Sir, I have heard the nightingale itself." Another, having read the following inscription upon a tomb—

"Seeking to quench a cruel tyranny,
They, at Selinus, did in battle die,"

said, it served them right; for instead of trying to quench the tyranny, they should have let it burn out. A lad, being offered some game-cocks that would die upon the spot, said that he cared not for cocks that would die, but for such that would live and kill others. Another, seeing people easing themselves on

seats, said, "God forbid I should sit where I could not get up to salute my elders." In short, their answers were so sententious and pertinent, that one said well that intellectual much more truly than athletic exercise was the Spartan characteristic.

Nor was their instruction in music and verse less carefully attended to than their habits of grace and good-breeding in conversation. And their very songs had a life and spirit in them that inflamed and possessed men's minds with an enthusiasm and ardour for action; the style of them was plain and without affectation; the subject always serious and moral; most usually, it was in praise of such men as had died in defence of their country, or in derision of those that had been cowards; the former they declared happy and glorified; the life of the latter they described as most miserable and abject. There were also vaunts of what they would do, and boasts of what they had done, varying with the various ages, as, for example, they had three choirs in their solemn festivals, the first of the old men, the second of the young men, and the last of the children; the old men began thus:—

"We once were young, and brave, and strong;"

the young men answered them, singing:—

"And we're so now, come on and try;"

the children came last and said:—

"But we'll be strongest by and by."

Indeed, if we will take the pains to consider their compositions, some of which were still extant in our days, and the airs on the flute to which they marched when going to battle, we shall find that Terpander and Pindar had reason to say that music and valour were allied. The first says of Lacedæmon—

"The spear and song in her do meet,
And Justice walks about her street;"

And Pindar—

"Councils of wise elders here,
And the young men's conquering spear,
And dance, and song, and joy appear;"

both describing the Spartans as no less musical than warlike; in the words of one of their own poets—

"With the iron stern and sharp,
Comes the playing on the harp."

For, indeed, before they engaged in battle, the king first did sacrifice to the Muses, in all likelihood to put them in mind of the manner of their education, and of the judgment that would be passed upon their actions, and thereby to animate them to the performance of exploits that should deserve a record. At such times, too, the Lacedæmonians abated a little the severity of their manners in favour of their young men, suffering them to curl and adorn their hair, and to have costly arms and fine clothes; and were well pleased to see them, like proud horses, neighing and pressing to the course. And, therefore, as soon as they came to be well-grown, they took a great deal of care of their hair, to have it parted and trimmed, especially against a day of battle, pursuant to a saying recorded of their lawgiver, that a large head of hair added beauty to a good face, and terror to an ugly one.

When they were in the field, their exercises were generally more moderate, their fare not so hard, nor so strict a hand held over them by their officers, so that they were the only people in the world to whom war gave repose. When their army was drawn up in battle array, and the enemy near, the king sacrificed a goat, commanded the soldiers to set their garlands upon their heads, and the pipers to play the tune of the hymn to Castor, and himself began the pæan of advance. It was at once a magnificent and a terrible sight to see them march on to the tune of their flutes, without any disorder in their ranks, any discomposure in their minds, or change in their countenances, calmly and cheerfully moving with the music to the deadly fight. Men, in this temper, were not likely to be possessed with fear or any transport of fury, but with the deliberate valour of hope and assurance, as if some divinity were attending and conducting them. The king had always about his person some one who had been crowned in the Olympic games; and upon this account a Lacedæmonian is said to have refused a considerable present, which was offered to him upon condition that he would not come into the lists; and when he had with much to-do thrown his antagonist, some of the spectators saying to him, "And now, Sir Lacedæmonian, what are you the better for your victory?"

he answered, smiling, "I shall fight next the king." After they had routed an enemy, they pursued him till they were well assured of the victory, and then they sounded a retreat, thinking it base and unworthy of a Grecian people to cut men in pieces, who had given up and abandoned all resistance. This manner of dealing with their enemies did not only show magnanimity, but was politic too; for, knowing that they killed only those who made resistance, and gave quarter to the rest, men generally thought it their best way to consult their safety by flight.

Hippius the sophist says that Lycurgus himself was a great soldier and an experienced commander. Philostephanus attributes to him the first division of the cavalry into troops of fifties in a square body; but Demetrius the Phalerian says quite the contrary, and that he made all his laws in a continued peace. And, indeed, the Olympic holy truce, or cessation of arms, that was procured by his means and management, inclines me to think him a kind-natured man, and one that loved quietness and peace. Notwithstanding all this Hermippus tells us that he had no hand in the ordinance, that Iphitus made it, and Lycurgus came only as a spectator, and that by mere accident too. Being there, he heard as it were a man's voice behind him, blaming and wondering at him that he did not encourage his countrymen to resort to the assembly, and, turning about and seeing no man, concluded that it was a voice from heaven, and upon this immediately went to Iphitus and assisted him in ordering the ceremonies of that feast, which, by his means, were better established, and with more repute than before.

To return to the Lacedæmonians. Their discipline continued still after they were full-grown men. No one was allowed to live after his own fancy; but the city was a sort of camp, in which every man had his share of provisions and business set out, and looked upon himself not so much born to serve his own ends as the interest of his country. Therefore if they were commanded nothing else, they went to see the boys perform their exercises, to teach them something useful or to learn it themselves of those who knew better. And indeed one of the greatest and highest blessings Lycurgus procured his people was the abundance of leisure which proceeded from his forbidding to them the exercise of any mean and mechanical trade. Of the money-making that depends on troublesome going about and seeing people and

doing business, they had no need at all in a state where wealth obtained no honour or respect. The Helots tilled their ground for them, and paid them yearly in kind the appointed quantity, without any trouble of theirs. To this purpose there goes a story of a Lacedæmonian who, happening to be at Athens when the courts were sitting, was told of a citizen that had been fined for living an idle life, and was being escorted home in much distress of mind by his condoling friends; the Lacedæmonian was much surprised at it and desired his friend to show him the man who was condemned for living like a freeman. So much beneath them did they esteem the frivolous devotion of time and attention to the mechanical arts and to money-making.

It need not be said that upon the prohibition of gold and silver, all lawsuits immediately ceased, for there was now neither avarice nor poverty amongst them, but equality, where every one's wants were supplied, and independence, because those wants were so small. All their time, except when they were in the field, was taken up by the choral dances and the festivals, in hunting, and in attendance on the exercise-grounds and the places of public conversation. Those who were under thirty years of age were not allowed to go into the market-place, but had the necessities of their family supplied by the care of their relations and lovers; nor was it for the credit of elderly men to be seen too often in the market-place; it was esteemed more suitable for them to frequent the exercise-grounds and places of conversation, where they spent their leisure rationally in conversation, not on money-making and market-prices, but for the most part in passing judgment on some action worth considering; extolling the good, and censuring those who were otherwise, and that in a light and sportive manner, conveying, without too much gravity, lessons of advice and improvement. Nor was Lycurgus himself unduly austere; it was he who dedicated, says Sosibius, the little statue of Laughter. Mirth, introduced seasonably at their suppers and places of common entertainment, was to serve as a sort of sweetmeat to accompany their strict and hard life. To conclude, he bred up his citizens in such a way that they neither would nor could live by themselves; they were to make themselves one with the public good, and, clustering like bees around their commander, be by their zeal and public spirit carried all but out of themselves, and devoted wholly to their

country. What their sentiments were will better appear by a few of their sayings. Pædaretus, not being admitted into the list of the three hundred, returned home with a joyful face, well pleased to find that there were in Sparta three hundred better men than himself. And Polycratidas, being sent with some others ambassador to the lieutenants of the king of Persia, being asked by them whether they came in a private or in a public character, answered, "In a public, if we succeed; if not, in a private character." Argileonis, asking some who came from Amphipolis if her son Brasidas died courageously and as became a Spartan, on their beginning to praise him to a high degree, and saying there was not such another left in Sparta, answered, "Do not say so; Brasidas was a good and brave man, but there are in Sparta many better than he."

The senate, as I said before, consisted of those who were Lycurgus's chief aiders and assistants in his plans. The vacancies he ordered to be supplied out of the best and most deserving men past sixty years old, and we need not wonder if there was much striving for it; for what more glorious competition could there be amongst men, than one in which it was not contested who was swiftest among the swift or strongest of the strong, but who of many wise and good was wisest and best, and fittest to be intrusted for ever after, as the reward of his merits, with the supreme authority of the commonwealth, and with power over the lives, franchises, and highest interests of all his countrymen? The manner of their election was as follows: The people being called together, some selected persons were locked up in a room near the place of election, so contrived that they could neither see nor be seen, but could only hear the noise of the assembly without; for they decided this, as most other affairs of moment, by the shouts of the people. This done, the competitors were not brought in and presented all together, but one after another by lot, and passed in order through the assembly without speaking a word. Those who were locked up had writing-tables with them, in which they recorded and marked each shout by its loudness, without knowing in favour of which candidate each of them was made, but merely that they came first, second, third, and so forth. He who was found to have the most and loudest acclamations was declared senator duly elected. Upon this he had a garland set upon his head, and went in procession to all

the temples to give thanks to the gods; a great number of young men followed him with applauses, and women, also, singing verses in his honour, and extolling the virtue and happiness of his life. As he went round the city in this manner, each of his relations and friends set a table before him, saying "The city honours you with this banquet;" but he, instead of accepting, passed round to the common table where he formerly used to eat, and was served as before, excepting that now he had a second allowance, which he took and put by. By the time supper was ended, the women who were of kin to him had come about the door; and he, beckoning to her whom he most esteemed, presented to her the portion he had saved, saying, that it had been a mark of esteem to him, and was so now to her; upon which she was triumphantly waited upon home by the women.

Touching burials, Lycurgus made very wise regulations; for, first of all, to cut off all superstition, he allowed them to bury their dead within the city, and even round about their temples, to the end that their youth might be accustomed to such spectacles, and not be afraid to see a dead body, or imagine that to touch a corpse or to tread upon a grave would defile a man. In the next place, he commanded them to put nothing into the ground with them, except, if they pleased, a few olive leaves, and the scarlet cloth that they were wrapped in. He would not suffer the names to be inscribed, except only of men who fell in the wars, or women who died in a sacred office. The time, too, appointed for mourning, was very short, eleven days; on the twelfth, they were to do sacrifice to Ceres, and leave it off; so that we may see, that as he cut off all superfluity, so in things necessary there was nothing so small and trivial which did not express some homage of virtue or scorn of vice. He filled Lacedæmon all through with proofs and examples of good conduct; with the constant sight of which from their youth up the people would hardly fail to be gradually formed and advanced in virtue.

And this was the reason why he forbade them to travel abroad, and go about acquainting themselves with foreign rules of morality, the habits of ill-educated people, and different views of government. Withal he banished from Lacedæmon all strangers who would not give a very good reason for their coming thither; not because he was afraid lest they should inform

themselves of and imitate his manner of government (as Thucydides says), or learn anything to their good; but rather lest they should introduce something contrary to good manners. With strange people, strange words must be admitted; these novelties produce novelties in thought; and on these follow views and feelings whose discordant character destroys the harmony of the state. He was as careful to save his city from the infection of foreign bad habits, as men usually are to prevent the introduction of a pestilence.

Hitherto I, for my part, see no sign of injustice or want of equity in the laws of Lycurgus, though some who admit them to be well contrived to make good soldiers, pronounce them defective in point of justice. The Cryptia, perhaps (if it were one of Lycurgus's ordinances, as Aristotle says it was), gave both him and Plato, too, this opinion alike of the lawgiver and his government. By this ordinance, the magistrates despatched privately some of the ablest of the young men into the country, from time to time, armed only with their daggers, and taking a little necessary provision with them; in the daytime, they hid themselves in out-of-the-way places, and there lay close, but in the night issued out into the highways, and killed all the Helots they could light upon; sometimes they set upon them by day, as they were at work in the fields, and murdered them. As, also, Thucydides, in his history of the Peloponnesian war, tells us, that a good number of them, after being singled out for their bravery by the Spartans, garlanded, as enfranchised persons, and led about to all the temples in token of honours, shortly after disappeared all of a sudden, being about the number of two thousand; and no man either then or since could give an account how they came by their deaths. And Aristotle, in particular, adds, that the ephori, so soon as they were entered into their office, used to declare war against them, that they might be massacred without a breach of religion. It is confessed, on all hands, that the Spartans dealt with them very hardly; for it was a common thing to force them to drink to excess, and to lead them in that condition into their public halls, that the children might see what a sight a drunken man is; they made them to dance low dances, and sing ridiculous songs, forbidding them expressly to meddle with any of a better kind. And accordingly, when the Thebans made their invasion into Laconia,

and took a great number of the Helots, they could by no means persuade them to sing the verses of Terpander, Alcman, or Spondon, "For," said they, "the masters do not like it." So that it was truly observed by one, that in Sparta he who was free was most so, and he that was a slave there, the greatest slave in the world. For my part, I am of opinion that these outrages and cruelties began to be exercised in Sparta at a later time, especially after the great earthquake, when the Helots made a general insurrection, and, joining with the Messenians, laid the country waste, and brought the greatest danger upon the city. For I cannot persuade myself to ascribe to Lycurgus so wicked and barbarous a course, judging of him from the gentleness of his disposition and justice upon all other occasions; to which the oracle also testified.

When he perceived that his more important institutions had taken root in the minds of his countrymen, that custom had rendered them familiar and easy, that his commonwealth was now grown up and able to go alone, then, as Plato somewhere tells us, the Maker of the world, when first he saw it existing and beginning its motion, felt joy, even so Lycurgus, viewing with joy and satisfaction the greatness and beauty of his political structure, now fairly at work and in motion, conceived the thought to make it immortal too, and, as far as human forecast could reach to deliver it down unchangeable to posterity. He called an extraordinary assembly of all the people, and told them that he now thought everything reasonably well established, both for the happiness and the virtue of the state; but that there was one thing still behind, of the greatest importance, which he thought not fit to impart until he had consulted the oracle; in the meantime, his desire was that they would observe the laws without any the least alteration until his return, and then he would do as the god should direct him. They all consented readily, and bade him hasten his journey; but, before he departed, he administered an oath to the two kings, the senate, and the whole commons, to abide by and maintain the established form of polity until Lycurgus should be come back. This done, he set out for Delphi, and, having sacrificed to Apollo, asked him whether the laws he had established were good, and sufficient for a people's happiness and virtue. The oracle answered that the laws were excellent, and that the people, while it ob-

served them, should live in the height of renown. Lycurgus took the oracle in writing, and sent it over to Sparta; and, having sacrificed the second time to Apollo, and taken leave of his friends and his son, he resolved that the Spartans should not be released from the oath they had taken, and that he would, of his own act, close his life where he was. He was now about that age in which life was still tolerable, and yet might be quitted without regret. Everything, moreover, about him was in a sufficiently prosperous condition. He therefore made an end of himself by a total abstinence from food, thinking it a statesman's duty to make his very death, if possible, an act of service to the state, and even in the end of his life to give some example of virtue and effect some useful purpose. He would, on the one hand, crown and consummate his own happiness by a death suitable to so honourable a life, and on the other hand, would secure to his countrymen the enjoyment of the advantages he had spent his life in obtaining for them, since they had solemnly sworn the maintenance of his institutions until his return. Nor was he deceived in his expectations, for the city of Lacedæmon continued the chief city of all Greece for the space of five hundred years, in strict observance of Lycurgus's laws; in all which time there was no manner of alteration made, during the reign of fourteen kings down to the time of Agis, the son of Archidamus. For the new creation of the ephori, though thought to be in favour of the people, was so far from diminishing, that it very much heightened, the aristocratical character of the government.

In the time of Agis, gold and silver first flowed into Sparta, and with them all those mischiefs which attend the immoderate desire of riches. Lysander promoted this disorder; for by bringing in rich spoils from the wars, although himself incorrupt, he yet by this means filled his country with avarice and luxury, and subverted the laws and ordinances of Lycurgus; so long as which were in force, the aspect presented by Sparta was rather that of a rule of life followed by one wise and temperate man, than of the political government of a nation. And as the poets feign of Hercules, that, with his lion's skin and his club, he went over the world, punishing lawless and cruel tyrants, so may it be said of the Lacedæmonians, that, with a common staff and a coarse coat, they gained the willing and joyful obedience of

Greece, through whose whole extent they suppressed unjust usurpations and despotisms, arbitrated in war, and composed civil dissensions; and this often without so much as taking down one buckler, but barely by sending some one single deputy to whose direction all at once submitted, like bees swarming and taking their places around their prince. Such a fund of order and equity, enough and to spare for others, existed in their state.

And therefore I cannot but wonder at those who say that the Spartans were good subjects, but bad governors, and for proof of it allege a saying of King Theopompus, who when one said that Sparta held up so long because their kings could command so well, replied, "Nay, rather because the people know so well how to obey." For people do not obey, unless rulers know how to command; obedience is a lesson taught by commanders. A true leader himself creates the obedience of his own followers; as it is the last attainment in the art of riding to make a horse gentle and tractable, so is it of the science of government, to inspire men with a willingness to obey. The Lacedæmonians inspired men not with a mere willingness, but with an absolute desire to be their subjects. For they did not send petitions to them for ships or money, or a supply of armed men, but only for a Spartan commander; and, having obtained one, used him with honour and reverence; so the Sicilians behaved to Gylippus, the Chalcidians to Brasidas, and all the Greeks in Asia to Lysander, Calli-crattidas, and Agesilaus; they styled them the composers and chasteners of each people or prince they were sent to, and had their eyes always fixed upon the city of Sparta itself, as the perfect model of good manners and wise government. The rest seemed as scholars, they the masters of Greece; and to this Stratonicus pleasantly alluded, when in jest he pretended to make a law that the Athenians should conduct religious processions and the mysteries, the Eleans should preside at the Olympic games, and, if either did amiss, the Lacedæmonians be beaten. Antisthenes, too, one of the scholars of Socrates, said, in earnest, of the Thebans, when they were elated by their victory at Leuctra, that they looked like school-boys who had beaten their master.

However, it was not the design of Lycurgus that his city should govern a great many others; he thought rather that the happiness of a state, as a private man, consisted chiefly in the

exercise of virtue, and in the concord of the inhabitants; his aim, therefore, in all his arrangements, was to make and keep them free-minded, self-dependent, and temperate. And therefore all those who have written well on politics, as Plato, Diogenes and Zeno, have taken Lycurgus for their model, leaving behind them, however mere projects and words; whereas Lycurgus was the author, not in writing but in reality, of a government which none else could so much as copy; and while men in general have treated the individual philosophic character as unattainable, he, by the example of a complete philosophic state, raised himself high above all other lawgivers of Greece. And so Aristotle says they did him less honour at Lacedæmon after his death than he deserved, although he has a temple there, and they offer sacrifices yearly to him as to a god.

It is reported that when his bones were brought home to Sparta his tomb was struck with lightning, an accident which befell no eminent person but himself and Euripides, who was buried at Arethusa in Macedonia; and it may serve that poet's admirers as a testimony in his favour, that he had in this the same fate with that holy man and favourite of the gods. Some say Lycurgus died in Cirrha. Apollonius says, after he had come to Elis; Timæus and Aristoxenus, that he ended his life in Crete; Aristoxenus adds that his tomb is shown by the Cretans in the district of Pergamus, near the strangers' road. He left an only son, Antiorus, on whose death without issue his family became extinct. But his relations and friends kept up an annual commemoration of him down to a long time after; and the days of the meeting were called Lycurgides. Aristocrates, the son of Hipparchus, says that he died in Crete, and that his Cretan friends, in accordance with his own request, when they had burned his body, scattered the ashes into the sea; for fear lest, if his relics should be transported to Lacedæmon, the people might pretend to be released from their oaths, and make innovations in the government. Thus much may suffice for the life and actions of Lycurgus.



NUMA POMPILIUS

THOUGH the pedigrees of noble families of Rome go back in exact form as far as Numa Pompilius, yet there is great diversity amongst historians concerning the time in which he reigned; a certain writer called Clodius, in a book of his entitled *Strictures on Chronology*, avers that the ancient registers of Rome were lost when the city was sacked by the Gauls, and that those which are now extant were counterfeited, to flatter and serve the humour of some men who wished to have themselves derived from some ancient and noble lineage, though in reality with no claim to it. And though it be commonly reported that Numa was a scholar and a familiar acquaintance of Pythagoras, yet it is again contradicted by others, who affirm that he was acquainted with neither the Greek language nor learning, and that he was a person of that natural talent and ability as of himself to attain to virtue, or else that he found some barbarian instructor superior to Pythagoras. Some affirm, also, that Pythagoras was not contemporary with Numa, but lived at least five generations after him; and that some other Pythagoras, a native of Sparta, who, in the sixteenth Olympiad, in the third year of which Numa became king, won a prize at the Olympic race, might, in his travel through Italy, have gained acquaintance with Numa, and assisted him in the constitution of his kingdom; whence it comes that many Laconian laws and customs appear amongst the Roman institutions. Yet, in any case, Numa was descended of the Sabines, who declare themselves to be a colony of the Lacedæmonians. And

chronology, in general, is uncertain; especially when fixed by the lists of victors in the Olympic games, which were published at a late period by Hippias the Elean, and rest on no positive authority. Commencing, however, at a convenient point, we will proceed to give the most noticeable events that are recorded of the life of Numa.

It was the thirty-seventh year, counted from the foundation of Rome, when Romulus, then reigning, did, on the fifth day of the month of July, called the Caprotine Nones, offer a public sacrifice at the Goat's Marsh, in presence of the senate and people of Rome. Suddenly the sky was darkened, a thick cloud of storm and rain settled on the earth; the common people fled in affright, and were dispersed; and in this whirlwind Romulus disappeared, his body being never found either living or dead. A foul suspicion presently attached to the patricians, and rumours were current among the people as if that they, weary of kingly government, and exasperated of late by the imperious deportment of Romulus towards them, had plotted against his life and made him away, that so they might assume the authority and government into their own hands. This suspicion they sought to turn aside by decreeing divine honours to Romulus, as to one not dead but translated to a higher condition. And Proculus, a man of note, took oath that he saw Romulus caught up into heaven in his arms and vestments, and heard him, as he ascended, cry out that they should hereafter style him by the name of Quirinus.

This trouble, being appeased, was followed by another, about the election of a new king; for the minds of the original Romans and the new inhabitants were not as yet grown into that perfect unity of temper, but that there were diversities of factions amongst the commonalty and jealousies and emulations amongst the senators; for though all agreed that it was necessary to have a king, yet what person or of which nation was matter of dispute. For those who had been builders of the city with Romulus, and had already yielded a share of their lands and dwellings to the Sabines, were indignant at any pretension on their part to rule over their benefactors. On the other side, the Sabines could plausibly allege, that, at their king Tatius's decease, they had peaceably submitted to the sole command of Romulus; so now their turn was come to have a king chosen out of their own nation; nor did they esteem themselves to have combined with the

Romans as inferiors, nor to have contributed less than they to the increase of Rome, which, without their numbers and association, could scarcely have merited the name of a city.

Thus did both parties argue and dispute their cause; but lest meanwhile discord, in the absence of all command, should occasion general confusion, it was agreed that the hundred and fifty senators should interchangeably execute the office of supreme magistrate, and each in succession, with the ensigns of royalty, should offer the solemn sacrifices and despatch public business for the space of six hours by day and six by night; which vicissitude and equal distribution of power would preclude all rivalry amongst the senators and envy from the people, when they should behold one, elevated to the degree of a king, levelled within the space of a day to the condition of a private citizen. This form of government is termed, by the Romans, *interregnum*. Nor yet could they, by this plausible and modest way of rule, escape suspicion and clamour of the vulgar, as though they were changing the form of government to an oligarchy, and designing to keep the supreme power in a sort of wardship under themselves, without ever proceeding to choose a king. Both parties came at length to the conclusion that the one should choose a king out of the body of the other; the Romans make a choice of a Sabine, or the Sabines name a Roman; this was esteemed the best expedient to put an end to all party spirit, and the prince who should be chosen would have an equal affection to the one party as his electors and to the other as his kinsmen. The Sabines remitted the choice to the original Romans, and they, too, on their part, were more inclinable to receive a Sabine king elected by themselves than to see a Roman exalted by the Sabines. Consultations being accordingly held, they named Numa Pompilius, of the Sabine race, a person of that high reputation for excellence, that, though he were not actually residing at Rome, yet he was no sooner nominated than accepted by the Sabines, with acclamation almost greater than that of the electors themselves.

The choice being declared and made known to the people, principal men of both parties were appointed to visit and entreat him, that he would accept the administration of the government. Numa resided at a famous city of the Sabines called *Cures*, whence the Romans and Sabines gave themselves the joint name of *Quirites*. Pomponius, an illustrious person, was his father, and

he the youngest of his four sons, being (as it had been divinely ordered) born on the twenty-first day of April, the day of the foundation of Rome. He was endued with a soul rarely tempered by nature, and disposed to virtue, which he had yet more subdued by discipline, a severe life, and the study of philosophy; means which had not only succeeded in expelling the baser passions, but also the violent and rapacious temper which barbarians are apt to think highly of; true bravery, in his judgment, was regarded as consisting in the subjugation of our passions by reason.

He banished all luxury and softness from his own home, and while citizens alike and strangers found in him an incorruptible judge and counsellor, in private he devoted himself not to amusement or lucre, but to the worship of the immortal gods, and rational contemplation of their divine power and nature. So famous was he, that Tatius, the colleague of Romulus, chose him for his son-in-law, and gave him his only daughter, which, however, did not stimulate his vanity to desire to dwell with his father-in-law at Rome; he rather chose to inhabit with his Sabines, and cherish his own father in his old age; and Tatia, also, preferred the private conditions of her husband before the honours and splendour she might have enjoyed with her father. She is said to have died after she had been married thirteen years, and then Numa, leaving the conversation of the town, betook himself to a country life, and in a solitary manner frequented the groves and fields consecrated to the gods, passing his life in desert places. And this in particular gave occasion to the story about the goddess, namely, that Numa did not retire from human society out of any melancholy or disorder of mind, but because he had tasted the joys of more elevated intercourse, and, admitted to celestial wedlock in the love and converse of the goddess Egeria, had attained to blessedness, and to a divine wisdom.

The story evidently resembles those very ancient fables which the Phrygians have received and still recount of Attis, the Bithynians of Herodotus, the Arcadians of Endymion, not to mention several others who were thought blessed and beloved of the gods; nor does it seem strange if God, a lover, not of horses or birds, but men, should not disdain to dwell with the virtuous and converse with the wise and temperate soul, though it be

altogether hard, indeed, to believe, that any god or dæmon is capable of a sensual or bodily love and passion for any human form or beauty. Though, indeed, the wise Egyptians do not plausibly make the distinction, that it may be possible for a divine spirit so to apply itself to the nature of a woman, as to inbreed in her the first beginnings of generation, while on the other side they conclude it impossible for the male kind to have any intercourse or mixture by the body with any divinity, not considering, however, that what takes place on the one side must also take place on the other; intermixture, by force of terms, is reciprocal. Not that it is otherwise than befitting to suppose that the gods feel towards men affection, and love, in the sense of affection, and in the form of care and solicitude for their virtue and their good dispositions. And, therefore, it was no error of those who feigned, that Phorbas, Hyacinthus, and Admetus were beloved by Apollo; or that Hippolytus the Sicyonian was so much in his favour, that, as often as he sailed from Sicyon to Cirrha, the Pythian prophetess uttered this heroic verse expressive of the god's attention and joy:

"Now doth Hippolytus return again,
And venture his dear life upon the main."

It is reported, also, that Pan became enamoured of Pindar for his verses, and the divine power rendered honour to Hesiod and Archilochus after their death for the sake of the Muses; there is a statement, also, that Æsculapius sojourned with Sophocles in his lifetime, of which many proofs still exist, and that, when he was dead, another deity took care for his funeral rites. And so if any credit may be given to these instances, why should we judge it incongruous, that a like spirit of the gods should visit Zaleucus, Minos, Zoroaster, Lycurgus, and Numa, the controllers of kingdoms, and the legislators for commonwealths? Nay, it may be reasonable to believe, that the gods, with a serious purpose, assist at the councils and serious debates of such men, to inspire and direct them; and visit poets and musicians, if at all in their more sportive moods; but for difference of opinion here, as Bacchylides said, "the road is broad." For there is no absurdity in the account also given, that Lycurgus and Numa, and other famous lawgivers, having the task of subduing perverse

and refractory multitudes, and of introducing great innovations, themselves made this pretension to divine authority, which, if not true, assuredly was expedient for the interests of those it imposed upon.

Numa was about forty years of age when the ambassadors came to make him offers of the kingdom; the speakers were Proculus and Velesus, one or other of whom it had been thought the people would elect as their new king; the original Romans being for Proculus, and the Sabines for Velesus. Their speech was very short, supposing that, when they came to tender a kingdom, there needed little to persuade to an acceptance; but, contrary to their expectations, they found that they had to use many reasons and entreaties to induce one, that lived in peace and quietness, to accept the government of a city whose foundation and increase had been made, in a manner, in war. In presence of his father and his kinsman Marcius, he returned answer that "Every alteration of a man's life is dangerous to him; but madness only could induce one who needs nothing, and is satisfied with everything, to quit a life he is accustomed to; which, whatever else it is deficient in, at any rate has the advantage of certainty over one wholly doubtful and unknown. Though, indeed, the difficulties of this government cannot even be called unknown; Romulus, who first held it, did not escape the suspicion of having plotted against the life of his colleague Tatius; nor the senate the like accusation, of having treasonably murdered Romulus. Yet Romulus had the advantage to be thought divinely born and miraculously preserved and nurtured. My birth was mortal; I was reared and instructed by men that are known to you. The very points of my character that are most commended mark me as unfit to reign,—love of retirement and of studies inconsistent with business, a passion that has become inveterate in me for peace, for unwarlike occupations, and for the society of men whose meetings are but those of worship and of kindly intercourse, whose lives in general are spent upon their farms and their pastures. I should but be, methinks, a laughingstock, while I should go about to inculcate the worship of the gods and give lessons in the love of justice and the abhorrence of violence and war, to a city whose needs are rather for a captain than for a king."

The Romans, perceiving by these words that he was declining to accept the kingdom, were the more instant and urgent with him that he would not forsake and desert them in this condition, and suffer them to relapse, as they must, into their former sedition and civil discord, there being no person on whom both parties could accord but on himself. And, at length, his father and Marcius, taking him aside, persuaded him to accept a gift so noble in itself, and tendered to him rather from heaven than from men. "Though," said they, "you neither desire riches, being content with what you have, nor court the fame of authority, as having already the more valuable fame of virtue, yet you will consider that government itself is a service of God, who now calls out into action your qualities of justice and wisdom, which were not meant to be left useless and unemployed. Cease, therefore, to avoid and turn your back upon an office which, to a wise man, is a field for great and honourable actions, for the magnificent worship of the gods, and for the introduction of habits of piety, which authority alone can effect amongst a people. Tatius, though a foreigner, was beloved, and the memory of Romulus has received divine honours, and who knows but that this people, being victorious, may be satiated with war, and, content with the trophies and spoils they have acquired, may be, above all things, desirous to have a pacific and justice-loving prince to lead them to good order and quiet? But if, indeed, their desires are uncontrollably and madly set on war, were it not better, then, to have the reins held by such a moderating hand as is able to divert the fury another way, and that your native city and the whole Sabine nation should possess in you a bond of goodwill and friendship with this young and growing power?"

With these reasons and persuasions several auspicious omens are said to have concurred, and the zeal, also, of his fellow-citizens, who, on understanding what message the Roman ambassadors had brought him, entreated him to accompany them, and to accept the kingdom as a means to unanimity and concord between the nations.

Numa, yielding to these inducements, having first performed divine sacrifice, proceeded to Rome, being met in his way by the senate and people, who, with an impatient desire, came

forth to receive him; the women, also, welcomed him with joyful acclamations, and sacrifices were offered for him in all the temples, and so universal was the joy, that they seemed to be receiving, not a new king, but a new kingdom. In this manner he descended into the forum, where Spurius Vettius, whose turn it was to be interrex at that hour, put it to the vote; and all declared him king. Then the regalities and robes of authority were brought to him; but he refused to be invested with them until he had first consulted and been confirmed by the gods; so being accompanied by the priests and augurs, he ascended the Capitol, which at that time the Romans called the Tarpeian Hill. Then the chief of the augurs covered Numa's head, and turned his face towards the south, and, standing behind him, laid his right hand on his head, and prayed, turning his eyes every way, in expectation of some auspicious signal from the gods. It was wonderful, meantime, with what silence and devotion the multitude stood assembled in the forum, in similar expectation and suspense, till auspicious birds appeared and passed on the right. Then Numa, apparelling himself in his royal robes, descended from the hill to the people, by whom he was received and congratulated with shouts and acclamations of welcome, as a holy king, and beloved of all the gods.

The first thing he did at his entrance into government was to dismiss the band of three hundred men which had been Romulus's life-guard, called by him Celeres, saying that he would not distrust those who put confidence in him; nor rule over a people that distrusted him. The next thing he did was to add to the two priests of Jupiter and Mars a third, in honour of Romulus, whom he called the Flamen Quirinalis. The Romans anciently called their priests Flamines, by corruption of the word Pilamines, from a certain cap which they wore, called Pileus. In those times Greek words were more mixed with the Latin than at present; thus also the royal robe, which is called Læna, Juba says, is the same as the Greek Chlæna; and that the name of Camillus, given to the boy with both his parents living, who serves in the temple of Jupiter, was taken from the name given by some Greeks to Mercury, denoting his office of attendance on the gods.

When Numa had, by such measures, won the favour and affection of the people, he set himself without delay to the task

of bringing the hard and iron Roman temper to somewhat more of gentleness and equity. Plato's expression of a city in high fever was never more applicable than to Rome at that time; in its origin formed by daring and warlike spirits, whom bold and desperate adventure brought thither from every quarter, it had found in perpetual wars and incursions on its neighbours its after sustenance and means of growth, and in conflict with danger the source of new strength; like piles, which the blows of the hammer serve to fix into the ground. Wherefore Numa, judging it no slight undertaking to mollify and bend to peace the presumptuous and stubborn spirits of this people, began to operate upon them with the sanctions of religion. He sacrificed often and used processions and religious dances, in which most commonly he officiated in person; by such combinations of solemnity with refined and humanising pleasures, seeking to win over and mitigate their fiery and warlike tempers. At times, also, he filled their imaginations with religious terrors, professing that strange apparitions had been seen, and dreadful voices heard; thus subduing and humbling their minds by a sense of supernatural fears.

This method which Numa used made it believed that he had been much conversant with Pythagoras; for in the philosophy of the one, as in the policy of the other, man's relations to the deity occupy a great place. It is said, also, that the solemnity of his exterior garb and gestures was adopted by him from the same feeling with Pythagoras. For it is said of Pythagoras, that he had taught an eagle to come at his call, and stoop down to him in his flight; and that, as he passed among the people assembled at the Olympic games, he showed them his golden thigh; besides many other strange and miraculous seeming practices, on which Timon the Philasian wrote the distich—

“Who, of the glory of a juggler proud,
With solemn talk imposed upon the crowd.”

In like manner Numa spoke of a certain goddess or mountain nymph that was in love with him, and met him in secret, as before related; and professed that he entertained familiar conversation with the Muses, to whose teaching he ascribed the greatest part of his revelations; and amongst them, above all, he recommended to the veneration of the Romans one in particular,

whom he named Tacita, the silent; which he did perhaps in imitation and honour of the Pythagorean silence. His opinion, also, of images is very agreeable to the doctrine of Pythagoras; who conceived of the first principle of being as transcending sense and passion, invisible and incorrupt, and only to be apprehended by abstract intelligence. So Numa forbade the Romans to represent God in the form of man or beast, nor was there any painted or graven image of a deity admitted amongst them for the space of the first hundred and seventy years, all of which time their temples and chapels were kept free and pure from images; to such baser objects they deemed it impious to liken the highest, and all access to God impossible, except by the pure act of the intellect. His sacrifices, also, had great similitude to the ceremonial of Pythagoras, for they were not celebrated with effusion of blood, but consisted of flour, wine, and the least costly offerings. Other external proofs, too, are urged to show the connection Numa had with Pythagoras. The comic writer Epicharmus, an ancient author, and of the school of Pythagoras, in a book of his dedicated to Antenor, records that Pythagoras was made a freeman of Rome. Again, Numa gave to one of his four sons the name of Mamercus, which was the name of one of the sons of Pythagoras; from whence, as they say, sprang that ancient patrician family of the Æmili, for that the king gave him in sport the surname of Æmilius, for his engaging and graceful manner in speaking. I remember, too, that when I was at Rome, I heard many say, that, when the oracle directed two statues to be raised, one to the wisest and another to the most valiant man in Greece, they erected two of brass, one representing Alcibiades, and the other Pythagoras.

But to pass by these matters, which are full of uncertainty and not so important as to be worth our time to insist on them, the original constitution of the priests, called Pontifices, is ascribed unto Numa, and he himself was, it is said, the first of them; and that they have the name of Pontifices from *potens*, powerful, because they attend the service of the gods, who have power to command over all. Others make the word refer to exceptions of impossible cases; the priests were to perform all the duties possible to them; if anything lay beyond their power, the exception was not to be cavilled at. The most

common opinion is the most absurd, which derives this word from pons, and assigns the priests the title of bridge-makers. The sacrifices performed on the bridge were amongst the most sacred and ancient, and the keeping and repairing of the bridge attached, like any other public sacred office, to the priesthood. It was accounted not simply unlawful, but a positive sacrilege, to pull down the wooden bridge; which moreover is said, in obedience to an oracle, to have been built entirely of timber and fastened with wooden pins, without nails or cramps of iron. The stone bridge was built a very long time after when Æmilius was quæstor, and they do, indeed, say also that the wooden bridge was not so old as Numa's time, but was finished by Ancus Marcius, when he was king, who was the grandson of Numa by his daughter.

The office of Pontifex Maximus, or chief priest, was to declare and interpret the divine law, or, rather, to preside over sacred rites; he not only prescribed rules for public ceremony, but regulated the sacrifices of private persons, not suffering them to vary from established custom, and giving information to every one of what was requisite for purposes of worship or supplication. He was also guardian of the vestal virgins, the institution of whom, and of their perpetual fire, was attributed to Numa, who, perhaps, fancied the charge of pure and uncorrupted flames would be fitly intrusted to chaste and unpolluted persons, or that fire, which consumes, but produces nothing, bears an analogy to the virgin estate. In Greece, wherever a perpetual holy fire is kept, as at Delphi and Athens, the charge of it is committed, not to virgins, but widows past the time of marriage. And in case by any accident it should happen that this fire became extinct, as the holy lamp was at Athens under the tyranny of Aristion, and at Delphi, when that temple was burnt by the Medes, as also in the time of the Mithridatic and Roman civil war, when not only the fire was extinguished, but the altar demolished, then, afterwards, in kindling this fire again, it was esteemed an impiety to light it from common sparks or flame, or from anything but the pure and unpolluted rays of the sun, which they usually effect by concave mirrors, of a figure formed by the revolution of an isosceles rectangular triangle, all the lines from the circumference of which meeting in a centre, by holding it in the light of the sun they can collect and concentrate all its

rays at this one point of convergence; where the air will now become rarefied, and any light, dry, combustible matter will kindle as soon as applied, under the effect of the rays, which here acquired the substance and active force of fire. Some are of opinion that these vestals had no other business than the preservation of this fire; but others conceive that they were keepers of other divine secrets concealed from all but themselves, of which we have told all that may lawfully be asked or told, in the life of Camillus. Gegania and Verenia, it is recorded, were the names of the first two virgins consecrated and ordained by Numa; Canuleia and Tarpeia succeeded; Servius afterwards added two, and the number of four has continued to the present time.

The statutes prescribed by Numa for the vestals were these: that they should take a vow of virginity for the space of thirty years, the first ten of which they were to spend in learning their duties, the second ten in performing them, and the remaining ten in teaching and instructing others. Thus the whole term being completed, it was lawful for them to marry, and, leaving the sacred order, to choose any condition of life that pleased them; but this permission few, as they say, made use of; and in cases where they did so, it was observed that their change was not a happy one, but accompanied ever after with regret and melancholy; so that the greater number, from religious fears and scruples, forbore, and continued to old age and death in the strict observance of a single life.

For this condition he compensated by great privileges and prerogatives; as that they had power to make a will in the lifetime of their father; that they had a free administration of their own affairs without guardian or tutor, which was the privilege of women who were the mothers of three children; when they go abroad, they have the fasces carried before them; and if in their walks they chance to meet a criminal on his way to execution, it saves his life, upon oath made that the meeting was an accidental one, and not concerted or of set purpose. Any one who presses upon the chair on which they are carried, is put to death. If these vestals commit any minor fault, they are punishable by the high priest only, who scourges the offender, sometimes with her clothes off, in a dark place, with a curtain drawn between; but she that has broken her vow is buried

alive near the gate called Collina, where a little mound of earth stands, inside the city, reaching some little distance, called in Latin *agger*; under it a narrow room is constructed, to which a descent is made by stairs; here they prepare a bed, and light a lamp, and leave a small quantity of victuals, such as bread, water, a pail of milk, and some oil; that so that body which had been consecrated and devoted to the most sacred service of religion might not be said to perish by such a death as famine. The culprit herself is put in a litter, which they cover over, and tie her down with cords on it, so that nothing she utters may be heard. They then take her to the forum; all people silently go out of the way as she passes, and such as follow accompany the bier with solemn and speechless sorrow; and indeed, there is not any spectacle more appalling, nor any day observed by the city with greater appearance of gloom and sadness. When they come to the place of execution, the officers loose the cords, and then the high priest, lifting his hands to heaven, pronounces certain prayers to himself before the act; then he brings out the prisoner, being still covered, and placing her upon the steps that lead down to the cell, turns away his face with the rest of the priests; the stairs are drawn up after she has gone down, and a quantity of earth is heaped up over the entrance to the cell, so as to prevent it from being distinguished from the rest of the mound. This is the punishment of those who break their vow of virginity.

It is said, also, that Numa built the temple of Vesta, which was intended for a repository of the holy fire, of a circular form, not to represent the figure of the earth, as if that were the same as Vesta, but that of the general universe, in the centre of which the Pythagoreans place the element of fire, and give it the name of Vesta and the unit; and do not hold that the earth is immovable, or that it is situated in the centre of the globe, but that it keeps a circular motion about the seat of fire, and is not in the number of the primary elements; in this agreeing with the opinion of Plato, who, they say, in his later life, conceived that the earth held a lateral position, and that the central and sovereign space was reserved for some nobler body.

There was yet a farther use of the priests, and that was to give people directions in the national usages at funeral rites. Numa taught them to regard these offices, not as a pollution, but as a

duty paid to the gods below, into whose hands the better part of us is transmitted; especially they were to worship the goddess Libitina, who presided over all the ceremonies performed at burials; whether they meant hereby Proserpina, or, as the most learned of the Romans conceive, Venus, not inaptly attributing the beginning and end of man's life to the agency of one and the same deity. Numa also prescribed rules for regulating the days of mourning, according to certain times and ages. As, for example, a child of three years was not to be mourned for at all; one older, up to ten years, for as many months as it was years old; and the longest time of mourning for any person whatsoever was not to exceed the term of ten months; which was the time appointed for women that lost their husbands to continue in widowhood. If any married again before that time, by the laws of Numa, she was to sacrifice a cow big with calf.

Numa, also, was founder of several other orders of priests, two of which I shall mention, the Salii and the Fecials, which are among the clearest proofs of the devoutness and sanctity of his character. These Fecials, or guardians of peace, seem to have had their name from their office, which was to put a stop to disputes by conference and speech; for it was not allowable to take up arms until they had declared all hopes of accommodation to be at an end, for in Greek, too, we call it peace when disputes are settled by words, and not by force. The Romans commonly despatched the Fecials, or heralds, to those who had offered them injury, requesting satisfaction; and, in case they refused, they then called the gods to witness, and, with imprecations upon themselves and their country should they be acting unjustly, so declared war; against their will, or without their consent, it was lawful neither for soldier nor king to take up arms; the war was begun with them, and when they had first handed it over to the commander as a just quarrel, then his business was to deliberate of the manner and ways to carry it on. It is believed that the slaughter and destruction which the Gauls made of the Romans was a judgment on the city for neglect of this religious proceeding; for that when these barbarians besieged the Clusinians, Fabius Ambustus was despatched to their camp to negotiate peace for the besieged; and, on their returning a rude refusal, Fabius imagined that his office of ambassador was at an end, and, rashly engaging on the side of the Clusinians,

challenged the bravest of the enemy to a single combat. It was the fortune of Fabius to kill his adversary, and to take his spoils; but when the Gauls discovered it, they sent a herald to Rome to complain against him; since, before war was declared, he had, against the law of nations, made a breach of the peace. The matter being debated in the senate, the Fecials were of opinion that Fabius ought to be consigned into the hands of the Gauls; but he, being forewarned of their judgment, fled to the people, by whose protection and favour he escaped the sentence. On this, the Gauls marched with their army to Rome, where having taken the capitol, they sacked the city. The particulars of all which are fully given in the history of Camillus.

The origin of the Salii is this. In the eighth year of the reign of Numa, a terrible pestilence, which traversed all Italy, ravaged likewise the city of Rome; and the citizens being in distress and despondent, a brazen target, they say, fell from heaven into hands of Numa, who gave them this marvellous account of it: that Egeria and the Muses had assured him it was sent from heaven for the cure and safety of the city, and that, to keep it secure, he was ordered by them to make eleven others, so like in dimensions and form to the original that no thief should be able to distinguish the true from the counterfeit. He farther declared, that he was commanded to consecrate to the Muses the place, and the fields about it, where they had been chiefly wont to meet with him, and that the spring which watered the fields should be hallowed for the use of the vestal virgins, who were to wash and cleanse the penetralia of their sanctuary with those holy waters. The truth of all which was speedily verified by the cessation of the pestilence. Numa displayed the target to the artificers and bade them show their skill in making others like it; all despaired, until at length one Mamurius Veturius, an excellent workman, happily hit upon it, and made all so exactly the same that Numa himself was at a loss and could not distinguish. The keeping of these targets was committed to the charge of certain priests, called Salii, who did not receive their name, as some tell the story, from Salius, a dancing-master, born in Samothrace, or at Mantinea, who taught the way of dancing in arms; but more truly from that jumping dance which the Salii themselves use, when in the month of March they carry the sacred targets through the city; at which procession they are habited in

short frocks of purple, girt with a broad belt studded with brass; on their heads they wear a brass helmet, and carry in their hands short daggers, which they clash every now and then against the targets. But the chief thing is the dance itself. They move with much grace, performing, in quick time and close order, various intricate figures, with a great display of strength and agility. The targets were called *Ancilia* from their form; for they are not made round, nor like proper targets, of a complete circumference, but are cut out into a wavy line, the ends of which are rounded off and turned in at the thickest part towards each other; so that their shape is curvilinear, or, in Greek, *ancylon*; or the name may come from *ancon*, the elbow, on which they are carried. Thus Juba writes, who is eager to make it Greek. But it might be, for that matter, from its having come down *anecathen*, from above; or from its *akesis*, or cure of diseases; or *auchmon lysis*, because it put an end to a drought; or from its *anaschesis*, or relief from calamities, which is the origin of the Athenian name *Anaces*, given to Castor and Pollux; if we must, that is, reduce it to Greek. The reward which Mamurius received for his art was to be mentioned and commemorated in the verses which the *Salii* sang, as they danced in their arms through the city; though some will have it that they do not say *Venturium Mamuium*, but *Veterem Memoriam*, ancient remembrance.

After Numa had in this manner instituted these several orders of priests, he erected, near the temple of Vesta, what is called to this day *Regia*, or king's house, where he spent the most part of his time performing divine service, instructing the priests, or conversing with them on sacred subjects. He had another house upon the Mount *Quirinalis*, the site of which they show to this day. In all public processions and solemn prayers, criers were sent before to give notice to the people that they should forbear their work, and rest. They say the Pythagoreans did not allow people to worship and pray to their gods by the way, but would have them go out from their houses direct, with their minds set upon the duty, and Numa, in like manner, wished that his citizens should neither see nor hear any religious service in a perfunctory and inattentive manner, but, laying aside all other occupations, should apply their minds to religion as to a most serious business; and that the streets should be free from all noises and cries that accompany manual labour, and clear for the sacred

solemnity. Some traces of this custom remain at Rome to this day, for, when the consul begins to take auspices or do sacrifice, they call out to the people, *Hoc age*, Attend to this, whereby the auditors then present are admonished to compose and recollect themselves. Many other of his precepts resemble those of the Pythagoreans. The Pythagoreans said, for example, "Thou shalt not make a peck-measure thy seat to sit on. Thou shalt not stir the fire with a sword. When thou goest out upon a journey, look not behind thee. When thou sacrificest to the celestial gods, let it be with an odd number, and when to the terrestrial, with even." The significance of each of which precepts they would not commonly disclose. So some of Numa's traditions have no obvious meaning. "Thou shalt not make libation to the gods of wine from an unpruned vine. No sacrifices shall be performed without meal. Turn round to pay adoration to the gods; sit after you have worshipped." The first two directions seem to denote the cultivation and subduing of the earth as a part of religion; and as to the turning which the worshippers are to use in divine adoration, it is said to represent the rotatory motion of the world. But, in my opinion, the meaning rather is, that the worshipper, since the temples front the east, enters with his back to the rising sun; there, faces round to the east, and so turns back to the god of the temple, by this circular movement referring the fulfilment of his prayers to both divinities. Unless, indeed, this change of posture may have a mystical meaning, like the Egyptian wheels, and signify to us the instability of human fortune, and that, in whatever way God changes and turns our lot and condition, we should rest contented, and accept it as right and fitting. They say, also, that the sitting after worship was to be by way of omen of their petitions being granted, and the blessing they asked assured to them. Again, as different courses of actions are divided by intervals of rest, they might seat themselves after the completion of what they had done, to seek favour of the gods for beginning something else. And this would very well suit with what we had before; the lawgiver wants to habituate us to make our petitions to the deity not by the way, and, as it were, in a hurry, when we have other things to do, but with time and leisure to attend to it. By such discipline and schooling in religion, the city passed insensibly into such a submissiveness of temper, and stood in such awe and reverence of the virtue of

Numa, that they received, with an undoubted assurance, whatever he delivered though never so fabulous, and thought nothing incredible or impossible from him.

There goes a story that he once invited a great number of citizens to an entertainment, at which the dishes in which the meat was served were very homely and plain, and the repast itself poor and ordinary fare; the guests seated, he began to tell them that the goddess that consulted with him was then at that time come to him; when on a sudden the room was furnished with all sorts of costly drinking-vessels, and the tables loaded with rich meats, and a most sumptuous entertainment. But the dialogue which is reported to have passed between him and Jupiter surpasses all the fabulous legends that were ever invented. They say that before Mount Aventine was inhabited or enclosed within the walls of the city, two demigods, Picus and Faunus, frequented the springs and thick shades of that place; which might be two satyrs, or Pans except that they went about Italy playing the same sort of tricks, by skill in drugs and magic, as are ascribed by the Greeks to the Dactyli of Mount Ida. Numa contrived one day to surprise these demigods, by mixing wine and honey in the waters of the spring of which they usually drank. On finding themselves ensnared, they changed themselves into various shapes, dropping their own form and assuming every kind of unusual and hideous appearance; but when they saw they were safely entrapped, and in no possibility of getting free, they revealed to him many secrets and future events; and particularly a charm for thunder and lightning, still in use, performed with onions and hair and pilchards. Some say they did not tell him the charm, but by their magic brought down Jupiter out of heaven; and that he then, in an angry manner answering the inquiries, told Numa, that, if he would charm the thunder and lightning, he must do it with heads. "How," said Numa, "with the heads of onions?" "No," replied Jupiter, "of men." But Numa, willing to elude the cruelty of this receipt, turned it another way, saying, "Your meaning is, the hairs of men's heads." "No," replied Jupiter, "with living"—"pilchards," said Numa, interrupting him. These answers he had learnt from Egeria. Jupiter returned again to heaven, pacified and *ileos*, or propitious. The place was, in remembrance of him, called *Ilicium*, from this Greek word; and the spell in this manner effected.

These stories, laughable as they are, show us the feelings which people then, by force of habit, entertained towards the deity. And Numa's own thoughts are said to have been fixed to that degree on divine objects, that he once, when a message was brought to him that "Enemies are approaching," answered with a smile, "And I am sacrificing." It was he, also, that built the temples of Faith and Terminus, and taught the Romans that the name of Faith was the most solemn oath that they could swear. They still use it; and to the god Terminus, or Boundary, they offer to this day both public and private sacrifices, upon the borders and stone-marks of their land; living victims now, though anciently those sacrifices were solemnised without blood; for Numa reasoned that the god of boundaries, who watched over peace, and testified to fair dealing, should have no concern with blood. It is very clear that it was this king who first prescribed bounds to the territory of Rome; for Romulus would but have openly betrayed how much he had encroached on his neighbours' lands, had he ever set limits to his own; for boundaries are, indeed, a defence to those who choose to observe them, but are only a testimony against the dishonesty of those who break through them. The truth is, the portion of lands which the Romans possessed at the beginning was very narrow, until Romulus enlarged them by war; all those acquisitions Numa now divided amongst the indigent commonalty, wishing to do away with that extreme want which is a compulsion to dishonesty, and, by turning the people to husbandry, to bring them, as well as their lands, into better order. For there is no employment that gives so keen and quick a relish for peace as husbandry and a country life, which leave in men all that kind of courage that makes them ready to fight in defence of their own, while it destroys the licence that breaks out into acts of injustice and rapacity. Numa, therefore, hoping agriculture would be a sort of charm to captivate the affections of his people to peace, and viewing it rather as a means to moral than to economical profit, divided all the lands into several parcels, to which he gave the name of *pagus*, or parish, and over every one of them he ordained chief overseers; and, taking a delight sometimes to inspect his colonies in person, he formed his judgment of every man's habits by the results; of which being witness himself, he preferred those to honours and employments

who had done well, and by rebukes and reproaches incited the indolent and careless to improvement. But of all his measures the most commended was his distribution of the people by their trades into companies or guilds; for as the city consisted, or rather did not consist of, but was divided into, two different tribes, the diversity between which could not be effaced and in the meantime prevented all unity and caused perpetual tumult and ill-blood, reflecting how hard substances that do not readily mix when in the lump may, by being beaten into powder, in that minute form be combined, he resolved to divide the whole population into a number of small divisions, and thus hoped, by introducing other distinctions, to obliterate the original and great distinction, which would be lost among the smaller. So, distinguishing the whole people by the several arts and trades, he formed the companies of musicians, goldsmiths, carpenters, dyers, shoemakers, skimmers, braziers, and potters; and all other handicraftsmen he composed and reduced into a single company, appointing every one their proper courts, councils, and religious observances. In this manner all factious distinctions began, for the first time, to pass out of use, no person any longer being either thought of or spoken of under the notion of a Sabine or a Roman, a Romulian or a Tatian; and the new division became a source of general harmony and intermixture.

He is also much to be commended for the repeal, or rather amendment, of that law which gives power to fathers to sell their children; he exempted such as were married, conditionally that it had been with the liking and consent of their parents; for it seemed a hard thing that a woman who had given herself in marriage to a man whom she judged free should afterwards find herself living with a slave.

He attempted, also, the formation of a calendar, not with absolute exactness, yet not without some scientific knowledge. During the reign of Romulus, they had let their months run on without any certain or equal term; some of them contained twenty days, others thirty-five, others more; they had no sort of knowledge of the inequality in the motions of the sun and moon; they only kept to the one rule that the whole course of the year contained three hundred and sixty days. Numa, calculating the difference between the lunar and the solar year at eleven days, for that the moon completed her anniversary course

in three hundred and fifty-four days, and the sun in three hundred and sixty-five, to remedy this incongruity doubled the eleven days, and every other year added an intercalary month, to follow February, consisting of twenty-two days, and called by the Romans the month *Mercedinus*. This amendment, however, itself, in course of time, came to need other amendments. He also altered the order of the months; for March, which was reckoned the first he put into the third place; and January, which was the eleventh, he made the first; and February, which was the twelfth and last, the second. Many will have it, that it was Numa, also, who added the two months of January and February; for in the beginning they had had a year of ten months; as there are barbarians who count only three; the Arcadians, in Greece, had but four; the Acarnanians, six. The Egyptian year at first, they say, was of one month; afterwards, of four; and so, though they live in the newest of all countries, they have the credit of being a more ancient nation than any, and reckon, in their genealogies, a prodigious number of years, counting months, that is, as years. That the Romans, at first, comprehended the whole year within ten, and not twelve months, plainly appears by the name of the last, December, meaning the tenth month; and that March was the first is likewise evident, for the fifth month after it was called *Quintilis*, and the sixth *Sextilis*, and so the rest; whereas, if January and February had, in this account, preceded March, *Quintilis* would have been fifth in name and seventh in reckoning. It was also natural that March, dedicated to Mars, should be Romulus's first and April, named from Venus, or Aphrodite, his second month; in it they sacrifice to Venus, and the women bathe on the calends, or first day of it, with myrtle garlands on their heads. But others, because of its being *p* and not *ph*, will not allow of the derivation of this word from Aphrodite, but say it is called April from *aperio*, Latin for to open, because that this month is high spring, and opens and discloses the buds and flowers. The next is called May, from *Maia*, the mother of Mercury, to whom it is sacred; then June follows, so called from *Juno*; some, however, derive them from the two ages, old and young, *majores*, being their name for older, and *juniore*s for younger men. To the other months they gave denominations according to their order; so the fifth was called *Quintilis*, *Sextilis*

the sixth, and the rest, September, October, November, and December. Afterwards Quintilis received the name of Julius, from Cæsar, who defeated Pompey; as also Sextilis that of Augustus, from the second Cæsar, who had that title. Domitian, also, in imitation, gave the two other following months his own names, of Germanicus and Domitianus; but, on his being slain, they recovered their ancient denominations of September and October. The two last are the only ones that have kept their names throughout without any alteration. Of the months which were added or transposed in their order by Numa, February comes from *februa*; and is as much a Purification month; in it they make offerings to the dead, and celebrate the Lupercalia, which, in most points, resembles a purification. January was also called from Janus, and precedence given to it by Numa before March, which was dedicated to the god Mars; because, as I conceive, he wished to take every opportunity of intimating that the arts and studies of peace are to be preferred before those of war. For this Janus, whether in remote antiquity he were a demigod or a king, was certainly a great lover of civil and social unity, and one who reclaimed men from brutal and savage living; for which reason they figure him with two faces, to represent the two states and conditions out of the one of which he brought mankind, to lead them into the other. His temple at Rome has two gates, which they call the gates of war, because they stand open in the time of war, and shut in the times of peace; of which latter there was very seldom an example, for, as the Roman empire was enlarged and extended, it was so encompassed with barbarous nations and enemies to be resisted, that it was seldom or never at peace. Only in the time of Augustus Cæsar, after he had overcome Antony, this temple was shut; as likewise once before, when Marcus Atilius and Titus Manlius were consuls; but then it was not long before, wars breaking out, the gates were again opened. But, during the reign of Numa, those gates were never seen open a single day, but continued constantly shut for a space of forty-three years together; such an entire and universal cessation of war existed. For not only had the people of Rome itself been softened and charmed into a peaceful temper by the just and mild rule of a pacific prince, but even the neighbouring cities, as if some salubrious and gentle air had blown from Rome upon them, began to experi-

ence a change of feeling, and partook in the general longing for the sweets of peace and order, and for life employed in the quiet tillage of soil, bringing up of children, and worship of the gods. Festival days and sports, and the secure and peaceful interchange of friendly visits and hospitalities prevailed all through the whole of Italy. The love of virtue and justice flowed from Numa's wisdom as from a fountain, and the serenity of his spirit diffused itself, like a calm, on all sides; so that the hyperboles of poets were flat and tame to express what then existed; as that—

“Over the iron shield the spiders hang their threads,”
or that—

“Rust eats the pointed spear and double-edged sword.
No more is heard the trumpet's brazen roar,
Sweet sleep is banished from our eyes no more.”

For during the whole reign of Numa, there was neither war, nor sedition, nor innovation in the state, nor any envy or ill-will to his person, nor plot or conspiracy from views of ambition. Either fear of the gods that were thought to watch over him, or reverence for his virtue, or divine felicity of fortune that in his days preserved human innocence, made his reign, by whatever means, a living example and verification of that saying which Plato, long afterwards, ventured to pronounce, that the sole and only hope of respite or remedy for human evils was in some happy conjunction of events which should unite in a single person the power of a king and the wisdom of a philosopher, so as to elevate virtue to control and mastery over vice. The wise man is blessed in himself, and blessed also are the auditors who can hear and receive those words which flow from his mouth; and perhaps, too, there is no need of compulsion or menaces to affect the multitude, for the mere sight itself of a shining and conspicuous example of virtue in the life of their prince will bring them spontaneously to virtue, and to a conformity with that blameless and blessed life of good-will and mutual concord, supported by temperance and justice, which is the highest benefit that human means can confer; and he is the truest ruler who can best introduce it into the hearts and practice of his subjects. It is the praise of Numa that no one seems ever to have discerned this so clearly as he.

As to his children and wives, there is a diversity of reports by several authors; some will have it that he never had any other wife than Tatia; nor more children than one daughter called Pompilia; others will have it that he left also four sons, namely, Pompo, Pinus, Calpus, and Mamercus, every one of whom had issue, and from them descended the noble and illustrious families of Pomponii, Pinarii, Calpurnii, and Mamerci, which for this reason took also the surname of Rex, or King. But there is a third set of writers who say that these pedigrees are but a piece of flattery used by writers who, to gain favour with these great families, made them fictitious genealogies from the lineage of Numa; and that Pompilia was not the daughter of Tatia, but Lucretia, another wife whom he married after he came to his kingdom; however, all of them agree in opinion that she was married to the son of that Marcius who persuaded him to accept the government, and accompanied him to Rome, where, as a mark of honour, he was chosen into the senate, and after the death of Numa, standing in competition with Tullus Hostilius for the kingdom, and being disappointed of the election, in discontent killed himself; his son Marcius, however, who had married Pompilia, continuing at Rome, was the father of Ancus Marcius, who succeeded Tullus Hostilius in the kingdom, and was but five years of age when Numa died.

Numa lived something above eighty years, and then, as Piso writes, was not taken out of the world by a sudden or acute disease, but died of old age and by a gradual and gentle decline. At his funeral all the glories of his life were consummated, when all the neighbouring states in alliance and amity with Rome met to honour and grace the rites of his interment with garlands and public presents; the senators carried the bier on which his corpse was laid, and the priests followed and accompanied the solemn procession; while a general crowd, in which women and children took part, followed with such cries and weeping as if they had bewailed the death and loss of some most dear relation taken away in the flower of age, and not an old and worn-out king. It is said that his body, by his particular command, was not burnt, but that they made, in conformity with his order, two stone coffins, and buried both under the hill Janiculum, in one of which his body was laid, and the other his sacred books, which, as the Greek legislators their tables, he had written out

for himself, but had so long inculcated the contents of them, whilst he lived, into the minds and hearts of the priests, that their understandings became fully possessed with the whole spirit and purpose of them; and he therefore bade that they should be buried with his body, as though such holy precepts could not without irreverence be left to circulate in mere lifeless writings. For this very reason, they say, the Pythagoreans bade that their precepts should not be committed to paper, but rather preserved in the living memories of those who were worthy to receive them; and when some of their out-of-the-way and abstruse geometrical processes had been divulged to an unworthy person, they said the gods threatened to punish this wickedness and profanity by a signal and wide-spreading calamity. With these several instances concurring to show a similarity in the lives of Numa and Pythagoras, we may easily pardon those who seek to establish the fact of a real acquaintance between them.

Valerius Antias writes that the books which were buried in the aforesaid chest or coffin of stone were twelve volumes of holy writ and twelve others of Greek philosophy, and that about four hundred years afterwards, when P. Cornelius and M. Bæbius were consuls, in a time of heavy rains, a violent torrent washed away the earth, and dislodged the chests of stone; and, their covers falling off, one of them was found wholly empty, without the least relic of any human body; in the other were the books before mentioned, which the prætor Petilius having read and perused, made oath in the senate, that, in his opinion, it was not fit for their contents to be made public to the people; whereupon the volumes were all carried to the Comitium, and there burnt.

It is the fortune of all good men that their virtue rises in glory after their deaths, and that the envy which evil men conceive against them never outlives them long; some have the happiness even to see it die before them; but in Numa's case, also, the fortunes of the succeeding kings served as foils to set off the brightness of his reputation. For after him there were five kings, the last of whom ended his old age in banishment, being deposed from his crown; of the other four, three were assassinated and murdered by treason; the other, who was Tullus Hostilius, that immediately succeeded Numa, derided his virtues, and es-

pecially his devotion to religious worship, as a cowardly and mean-spirited occupation, and diverted the minds of the people to war; but was checked in these youthful insolences, and was himself driven by an acute and tormenting disease into superstitions wholly different from Numa's piety, and left others also to participate in these terrors when he died by the stroke of a thunderbolt.



The Comparison of Numa with Lycurgus

HAVING thus finished the lives of Lycurgus and Numa, we shall now, though the work be difficult, put together their points of difference as they lie here before our view. Their points of likeness are obvious; their moderation, their religion, their capacity of government and discipline, their both deriving their laws and constitutions from the gods. Yet in their common glories there are circumstances of diversity; for first Numa accepted and Lycurgus resigned a kingdom; Numa received without desiring it, Lycurgus had it and gave it up; the one from a private person and a stranger was raised by others to be their king; the other from the condition of a prince voluntarily descended to the state of privacy. It was glorious to acquire a throne by justice, yet more glorious to prefer justice before a throne; the same virtue which made the one appear worthy of regal power exalted the other to the disregard of it. Lastly, as the musicians tune their harps, so the one let down the high-flown spirits of the people at Rome to a lower key, as the other screwed them up at Sparta to a higher note, when they were sunken low by dissoluteness and riot. The harder task was that of Lycurgus; for it was not so much his business to persuade his citizens to put off their armour or ungird their swords, as to cast away their gold or silver, and abandon costly furniture and rich tables; nor was it necessary to preach to them, that, laying aside their arms, they

should observe the festivals, and sacrifice to the gods, but rather, that, giving up feasting and drinking, they should employ their time in laborious and martial exercises; so that while the one effected all by persuasions and his people's love for him, the other, with danger and hazard of his person, scarcely in the end succeeded. Numa's muse was a gentle and loving inspiration, fitting him well to turn and soothe his people into peace and justice out of their violent and fiery tempers; whereas, if we must admit the treatment of the Helots to be a part of Lycurgus's legislation, a most cruel and iniquitous proceeding, we must own that Numa was by a great deal the more humane and Greek-like legislator, granting even to actual slaves a licence to sit at meat with their masters at the feast of Saturn, that they also might have some taste and relish of the sweets of liberty. For this custom, too, is ascribed to Numa, whose wish was, they conceive, to give a place in the enjoyment of the yearly fruits of the soil to those who had helped to produce them. Others will have it to be in remembrance of the age of Saturn, when there was no distinction between master and slave, but all lived as brothers and as equals in a condition of equality.

In general, it seems that both aimed at the same design and intent, which was to bring their people to moderation and frugality; but of other virtues, the one set his affection most on fortitude, and the other on justice; unless we will attribute their different ways to the different habits and temperaments which they had to work upon by their enactments; for Numa did not out of cowardice or fear affect peace, but because he would not be guilty of injustice; nor did Lycurgus promote a spirit of war in his people that they might do injustice to others, but that they might protect themselves by it.

In bringing the habits they formed in their people to a just and happy mean, mitigating them where they exceeded, and strengthening them where they were deficient, both were compelled to make great innovations. The frame of government which Numa formed was democratic and popular to the last extreme, goldsmiths and flute-players and shoemakers constituting his promiscuous, many-coloured commonalty. Lycurgus was rigid and aristocratical, banishing all the base and mechanic arts to the company of servants and strangers, and allowing the true citizens no implements but the spear and shield, the trade of war only, and the service of Mars, and no other knowledge or

study, but that of obedience of their commanding officers, and victory over their enemies. Every sort of money-making was forbid them as freemen; and to make them thoroughly so and keep them so through their whole lives, every conceivable concern with money was handed over, with the cooking and the waiting at table, to slaves and helots. But Numa made none of these distinctions; he only suppressed military rapacity, allowing free scope to every other means of obtaining wealth; nor did he endeavour to do away with inequality in this respect, but permitted riches to be amassed to any extent, and paid no attention to the gradual and continual augmentation and influx of poverty; which it was his business at the outset, whilst there was no great disparity in the estates of men, and whilst people still lived much in one manner, to obviate, as Lycurgus did, and take measures of precaution against the mischiefs of avarice, mischiefs not of small importance, but the real seed and first beginning of all the great and extensive evils of after-times. The re-division of estates, Lycurgus is not, it seems to me, to be blamed for making, nor Numa for omitting; this equality was the basis and foundation of the one commonwealth; but at Rome, where the lands had been lately divided, there was nothing to urge any re-division or any disturbance of the first arrangement, which was probably still in existence.

With respect to wives and children, and that community which both, with a sound policy, appointed, to prevent all jealousy, their methods, however, were different. For when a Roman thought himself to have a sufficient number of children, in case his neighbour who had none should come and request his wife of him, he had a lawful power to give her up to him who desired her, either for a certain time, or for good. The Lacedæmonian husband, on the other hand, might allow the use of his wife to any other that desired to have children by her, and yet still keep her in his house, the original marriage obligation still subsisting as at first. Nay, many husbands, as we have said, would invite men whom they thought likely to procure them fine and good-looking children into their houses. What is the difference, then, between the two customs? Shall we say that the Lacedæmonian system is one of an extreme and entire unconcern about their wives, and would cause most people endless disquiet and annoyance with pangs and jealousies? the Roman course wears an air of a more delicate acquiescence,

draws the veil of a new contract over the change, and concedes the general insupportableness of mere community? Numa's directions, too, for the care of young women, are better adapted to the female sex and to propriety; Lycurgus's are altogether unreserved and unfeminine, and have given a great handle to the poets, who call them (Ibycus, for example) *Phœnomerides*, bare-thighed; and give them the character (as does Euripides) of being wild after husbands—

“These with the young men from the house go out,
With thighs that show, and robes that fly about.”

For in fact the skirts of the frock worn by unmarried girls were not sewn together at the lower part, but used to fly back and show the whole thigh bare as they walked. The thing is most distinctly given by Sophocles—

“—She, also, the young maid,
Whose frock, no robe yet o'er it laid,
Folding back, leaves her bare thigh free,
Hermione.”

And so their women, it is said, were bold and masculine, overbearing to their husbands in the first place, absolute mistresses in their houses, giving their opinions about public matters freely, and speaking openly even on the most important subjects. But the matrons, under the government of Numa, still indeed received from their husbands all that high respect and honour which had been paid them under Romulus as a sort of atonement for the violence done to them; nevertheless, great modesty was enjoined upon them; all busy intermeddling forbidden, sobriety insisted on, and silence made habitual. Wine they were not to touch at all, nor to speak, except in their husband's company, even on the most ordinary subjects. So that once when a woman had the confidence to plead her own cause in a court of judicature, the senate, it is said, sent to inquire of the oracle what the prodigy did portend; and, indeed, their general good behaviour and submissiveness is justly proved by the record of those that were otherwise; for as the Greek historians record in their annals the names of those who first unsheathed the sword of civil war, or murdered their brothers, or were parricides, or killed their mothers, so the Roman writers report it as the first example, that Spurius Carvilius divorced his wife, being a

case that never before happened, in the space of two hundred and thirty years from the foundation of the city; and that one Thalæa, the wife of Pinarius, had a quarrel (the first instance of the kind) with her mother-in-law, Gegania, in the reign of Tarquinius Superbus; so successful was the legislator in securing order and good conduct in the marriage relation. Their respective regulations for marrying the young women are in accordance with those for their education. Lycurgus made them brides when they were of full age and inclination for it. Intercourse, where nature was thus consulted, would produce, he thought, love and tenderness, instead of the dislike and fear attending an unnatural compulsion; and their bodies, also, would be better able to bear the trials of breeding and of bearing children, in his judgment the one end of marriage.

The Romans, on the other hand, gave their daughters in marriage as early as twelve years old, or even under; thus they thought their bodies alike and minds would be delivered to the future husband pure and undefiled. The way of Lycurgus seems the more natural with a view to the birth of children; the other, looking to a life to be spent together, is more moral. However, the rules which Lycurgus drew up for superintendence of children, their collection into companies, their discipline and association, as also his exact regulations for their meals, exercises, and sports, argue Numa no more than an ordinary lawgiver. Numa left the whole matter simply to be decided by the parent's wishes or necessities; he might, if he pleased, make his son a husbandman or carpenter, coppersmith or musician; as if it were of no importance for them to be directed and trained up from the beginning to one and the same common end, or as though it would do for them to be like passengers on shipboard, brought thither each for his own ends and by his own choice, uniting to act for the common good only in time of danger upon occasion of their private fears, in general looking simply to their own interest.

We may forbear, indeed, to blame common legislators, who may be deficient in power or knowledge. But when a wise man like Numa had received the sovereignty over a new and docile people, was there anything that would better deserve his attention than the education of children, and the training up of the young, not to contrariety and discordance of character, but to

the unity of the common model of virtue, to which from their cradle they should have been formed and moulded? One benefit among many that Lycurgus obtained by his course was the permanence which it secured to his laws. The obligation of oaths to preserve them would have availed but little, if he had not, by discipline and education, infused them into the children's characters, and imbued their whole early life with a love of his government. The result was that the main points and fundamentals of his legislation continued for above five hundred years, like some deep and thoroughly ingrained tincture, retaining their hold upon the nation. But Numa's whole design and aim, the continuance of peace and goodwill, on his death vanished with him; no sooner did he expire his last breath than the gates of Janus's temple flew wide open, and, as if war had, indeed, been kept and caged up within those walls, it rushed forth to fill all Italy with blood and slaughter; and thus that best and justest fabric of things was of no long continuance, because it wanted that cement which should have kept all together, education. What, then, some may say, has not Rome been advanced and bettered by her wars? A question that will need a long answer, if it is to be one to satisfy men who take the better to consist in riches, luxury, and dominion, rather than in security, gentleness, and that independence which is accompanied by justice. However, it makes much for Lycurgus, that, after the Romans had deserted the doctrine and discipline of Numa, their empire grew and their power increased so much; whereas so soon as the Lacedæmonians fell from the institutions of Lycurgus, they sank from the highest to the lowest state, and, after forfeiting their supremacy over the rest of Greece, were themselves in danger of absolute extirpation. Thus much, meantime, was peculiarly signal and almost divine in the circumstances of Numa, that he was an alien, and yet courted to come and accept a kingdom, the frame of which though he entirely altered, yet he performed it by mere persuasion, and ruled a city that as yet had scarce become one city, without recurring to arms or any violence (such as Lycurgus used, supporting himself by the aid of the nobler citizens against the commonalty), but, by mere force of wisdom and justice, established union and harmony amongst all.

SOLON

DIDYMUS, the grammarian, in his answer to Asclepiades concerning Solon's Tables of Law, mentions a passage of one Philocles, who states that Solon's father's name was Euph Orion, contrary to the opinion of all others who have written concerning him; for they generally agree that he was the son of Execestides, a man of moderate wealth and power in the city, but of a most noble stock, being descended from Codrus; his mother, as Heraclides Ponticus affirms, was cousin to Pisistratus's mother, and the two at first were great friends, partly because they were akin, and partly because of Pisistratus's noble qualities and beauty. And they say Solon loved him; and that is the reason, I suppose, that when afterwards they differed about the government, their enmity never produced any hot and violent passion, they remembered their old kindnesses, and retained—

“Still in its embers living the strong fire”

of their love and dear affection. For that Solon was not proof against beauty, nor of courage to stand up to passion and meet it—

“Hand to hand as in the ring,”

we may conjecture by his poems, and one of his laws, in which there are practices forbidden to slaves, which he would appear, therefore, to recommend to freemen. Pisistratus, it is stated, was similarly attached to one Charmus; he it was who dedicated

the figure of Love in the Academy, where the runners in the sacred torch race light their torches. Solon, as Hermippus writes, when his father had ruined his estate in doing benefits and kindnesses to other men, though he had friends enough that were willing to contribute to his relief, yet was ashamed to be beholden to others, since he was descended from a family who were accustomed to do kindnesses rather than receive them; and therefore applied himself to merchandise in his youth; though others assure us that he travelled rather to get learning and experience than to make money. It is certain that he was a lover of knowledge, for when he was old he would say, that he—

“Each day grew older, and learnt something new;”

and yet no admirer of riches, esteeming as equally wealthy the man—

“Who hath both gold and silver in his hand,
Horses and mules, and acres of wheat-land,
And him whose all is decent food to eat,
Clothes to his back and shoes upon his feet,
And a young wife and child, since so 'twill be,
And no more years than will with that agree;”

and in another place—

“Wealth I would have, but wealth by wrong procure
I would not; justice, e'en if slow, is sure.”

And it is perfectly possible for a good man and a statesman, without being solicitous for superfluities, to show some concern for competent necessities. In his time, as Hesiod says,—“Work was a shame to none,” nor was distinction made with respect to trade, but merchandise was a noble calling, which brought home the good things which the barbarous nations enjoyed, was the occasion of friendship with their kings, and a great source of experience. Some merchants have built great cities, as Protis, the founder of Massilia, to whom the Gauls, near the Rhone, were much attached. Some report also, that Thales and Hippocrates the mathematician traded; and that Plato defrayed the charges of his travels by selling oil in Egypt. Solon's softness and profuseness, his popular rather than philosophical tone about pleasure in his poems, have been ascribed to his trading life; for, having suffered a thousand dangers, it was natural they

should be recompensed with some gratifications and enjoyments; but that he accounted himself rather poor than rich is evident from the lines—

“Some wicked men are rich, some good are poor,
We will not change our virtue for their store:
Virtue’s a thing that none can take away;
But money changes owners all the day.”

At first he used his poetry only in trifles, not for any serious purpose, but simply to pass away his idle hours; but afterwards he introduced moral sentences and state matters, which he did, not to record them merely as an historian, but to justify his own actions, and sometimes to correct, chastise, and stir up the Athenians to noble performances. Some report that he designed to put his laws into heroic verse, and that they began thus:—

“We humbly beg a blessing on our laws
From mighty Jove, and honour, and applause.”

In philosophy, as most of the wise men then, he chiefly esteemed the political part of morals; in physics, he was very plain and antiquated, as appears by this:—

“It is the clouds that make the snow and hail,
And thunder comes from lightning without fail;
The sea is stormy when the winds have blown,
But it deals fairly when ’tis left alone.”

And, indeed, it is probable that at that time Thales alone had raised philosophy above mere practice into speculation; and the rest of the wise men were so called from prudence in political concerns. It is said, that they had an interview at Delphi, and another at Corinth, by the procurement of Periander, who made a meeting for them, and a supper. But their reputation was chiefly raised by sending the tripod to them all, by their modest refusal, and complaisant yielding to one another. For, as the story goes, some of the Coans fishing with a net, some strangers, Milesians, bought the draught at a venture; the net brought up a golden tripod, which, they say, Helen, at her return from Troy, upon the remembrance of an old prophecy, threw in there. Now, the strangers at first contesting with the fishers about the tripod, and the cities espousing the quarrel so far as to engage themselves in a war, Apollo decided the con-

troversy by commanding to present it to the wisest man; and first it was sent to Miletus to Thales, the Coans freely presenting him with that for which they fought against the whole body of the Milesians; but Thales declaring Bias the wiser person, it was sent to him; from him to another; and so, going round them all, it came to Thales a second time; and, at last, being carried from Miletus to Thebes, was there dedicated to Apollo Ismenius. Theophrastus writes that it was first presented to Bias at Priene; and next to Thales at Miletus, and so through all it returned to Bias, and was afterwards sent to Delphi. This is the general report, only some, instead of a tripod, say this present was a cup sent by Cræsus; others, a piece of plate that one Bathycles had left. It is stated, that Anacharsis and Solon, and Solon and Thales, were familiarly acquainted and some have delivered parts of their discourse; for, they say, Anacharsis, coming to Athens, knocked at Solon's door, and told him, that he, being a stranger, was come to be his guest, and contract a friendship with him; and Solon replying, "It is better to make friends at home," Anacharsis replied, "Then you that are at home make friendship with me." Solon, somewhat surprised at the readiness of the repartee, received him kindly, and kept him some time with him, being already engaged in public business and the compilation of his laws; which, when Anacharsis understood, he laughed at him for imagining the dishonesty and covetousness of his countrymen could be restrained by written laws, which were like spiders' webs, and would catch, it is true, the weak and poor, but easily be broken by the mighty and rich. To this Solon rejoined that men keep their promises when neither side can get anything by the breaking of them; and he would so fit his laws to the citizens, that all should understand it was more eligible to be just than to break the laws. But the event rather agreed with the conjecture of Anacharsis than Solon's hope. Anacharsis, being once at the Assembly, expressed his wonder at the fact that in Greece wise men spoke and fools decided.

Solon went, they say, to Thales, at Miletus, and wondered that Thales took no care to get him a wife and children. To this, Thales made no answer for the present; but a few days after procured a stranger to pretend that he had left Athens ten days ago; and Solon inquiring what news there, the man, according to his instructions, replied, "None but a young man's funeral,

which the whole city attended; for he was the son, they said, of an honourable man, the most virtuous of the citizens, who was not then at home, but had been travelling a long time." Solon replied, "What a miserable man is he! But what was his name?" "I have heard it," says the man, "but have now forgotten it, only there was a great talk of his wisdom and his justice." Thus Solon was drawn on by every answer, and his fears heightened, till at last, being extremely concerned, he mentioned his own name, and asked the stranger if that young man was called Solon's son; and the stranger assenting, he began to beat his head, and to do and say all that is usual with men in transports of grief. But Thales took his hand, and, with a smile, said, "These things, Solon, keep me from marriage and rearing children, which are too great for even your constancy to support; however, be not concerned at the report, for it is a fiction." This Hermippus relates, from Patæcus, who boasted that he had Æsop's soul.

However, it is irrational and poor-spirited not to seek conveniences for fear of losing them, for upon the same account we should not allow ourselves to like wealth, glory, or wisdom, since we may fear to be deprived of all these; nay, even virtue itself, than which there is no greater nor more desirable possession, is often suspended by sickness or drugs. Now Thales, though unmarried, could not be free from solicitude unless he likewise felt no care for his friends, his kinsman, or his country; yet we are told he adopted Cybisthus, his sister's son. For the soul, having a principle of kindness in itself, and being born to love, as well as perceive, think, or remember, inclines and fixes upon some stranger, when a man has none of his own to embrace. And alien or illegitimate objects insinuate themselves into his affections, as into some estate that lacks lawful heirs; and with affection come anxiety and care; insomuch that you may see men that use the strongest language against the marriage-bed and the fruit of it, when some servant's or concubine's child is sick or dies, almost killed with grief, and abjectly lamenting. Some have given way to shameful and desperate sorrow at the loss of a dog or horse; others have borne the death of virtuous children without any extravagant or unbecoming grief, have passed the rest of their lives like men, and according to the principles of reason. It is not affection, it is weakness that brings

men, unarmed against fortune by reason, into these endless pains and terrors; and they indeed have not even the present enjoyment of what they dote upon, the possibility of the future loss causing them continual pangs, tremors, and distresses. We must not provide against the loss of wealth by poverty, or of friends by refusing all acquaintance, or of children by having none, but by morality and reason. But of this too much.

Now, when the Athenians were tired with a tedious and difficult war that they conducted against the Megarians for the island Salamis, and made a law that it should be death for any man, by writing or speaking, to assert that the city ought to endeavour to recover it, Solon, vexed at the disgrace, and perceiving thousands of the youth wished for somebody to begin, but did not dare to stir first for fear of the law, counterfeited a distraction, and by his own family it was spread about the city that he was mad. He then secretly composed some elegiac verses, and getting them by heart, that it might seem extempore, ran out into the market-place with a cap upon his head, and, the people gathering about him, got upon the herald's stand, and sang that elegy which begins thus:—

“I am a herald come from Salamis the fair,
My news from thence my verses shall declare.”

The poem is called Salamis; it contains an hundred verses very elegantly written; when it had been sung, his friends commended it, and especially Pisistratus exhorted the citizens to obey his directions; insomuch that they recalled the law, and renewed the war under Solon's conduct. The popular tale is, that with Pisistratus he sailed to Colias, and, finding the women, according to the custom of the country there, sacrificing to Ceres, he sent a trusty friend to Salamis, who should pretend himself a renegade, and advise them, if they desired to seize the chief Athenian women, to come with him at once to Colias; the Megarians presently sent off men in the vessel with him; and Solon, seeing it put off from the island, commanded the women to be gone, and some beardless youths, dressed in their clothes, their shoes and caps, and privately armed with daggers, to dance and play near the shore till the enemies had landed and the vessel was in their power. Things being thus ordered, the Megarians were lured with the appearance, and, coming to the

shore, jumped out, eager who should first seize a prize, so that not one of them escaped; and the Athenians set sail for the island and took it.

Others say that it was not taken this way, but that he first received this oracle from Delphi:—

“Those heroes that in fair Asopia rest,
All buried with their faces to the west,
Go and appease with offerings of the best;”

and that Solon, sailing by night to the island, sacrificed to the heroes Periphemus and Cychreus, and then taking five hundred Athenian volunteers (a law having passed that those that took the island should be highest in the government), with a number of fisher-boats and one thirty-oared ship, anchored in a bay of Salamis that looks towards Nisæa; and the Megarians that were then in the island, hearing only an uncertain report, hurried to their arms, and sent a ship to reconnoitre the enemies. This ship Solon took, and, securing the Megarians, manned it with Athenians, and gave them orders to sail to the island with as much privacy as possible; meantime he, with the other soldiers, marched against the Megarians by land, and whilst they were fighting, those from the ship took the city. And this narrative is confirmed by the following solemnity, that was afterwards observed: An Athenian ship used to sail silently at first to the island, then, with noise and a great shout, one leapt out armed, and with a loud cry ran to the promontory Sciradium to meet those that approached upon the land. And just by there stands a temple which Solon dedicated to Mars. For he beat the Megarians, and as many as were not killed in the battle he sent away upon conditions.

The Megarians, however, still contending, and both sides having received considerable losses, they chose the Spartans for arbitrators. Now, many affirm that Homer's authority did Solon a considerable kindness, and that, introducing a line into the Catalogue of Ships, when the matter was to be determined, he read the passage as follows:—

“Twelve ships from Salamis stout Ajax brought,
And ranked his men where the Athenians fought.”

The Athenians, however, call this but an idle story, and report that Solon made it appear to the judges, that Philæus and

Eurysaces, the sons of Ajax, being made citizens of Athens, gave them the island, and that one of them dwelt at Brauron in Attica, the other at Melite; and they have a township of Philaidæ, to which Pisistratus belonged, deriving its name from this Philæus. Solon took a farther argument against the Megarians from the dead bodies, which, he said, were not buried after their fashion, but according to the Athenian; for the Megarians turn the corpse to the east, the Athenians to the west. But Hercas the Megarian denies this, and affirms that they likewise turn the body to the west, and also that the Athenians have a separate tomb for everybody, but the Megarians put two or three into one. However, some of Apollo's oracles, where he calls Salamis Ionian, made much for Solon. This matter was determined by five Spartans, Critolaidas, Amompharetus, Hypsechidas, Anaxilas, and Cleomenes.

For this, Solon grew famed and powerful; but his advice in favour of defending the oracle at Delphi, to give aid, and not to favour the Cirrhæans to profane it, but to maintain the honour of the god, got him most repute among the Greeks; for upon his persuasion the Amphictyons undertook the war, as amongst others, Aristotle affirms, in his enumeration of the victors at the Pythian games, where he makes Solon the author of this counsel. Solon, however, was not general in that expedition, as Hermippus states, out of Evanthes the Samian; for Æschines the orator says no such thing, and, in the Delphian register, Alcmaeon, not Solon, is named as commander of the Athenians.

Now the Cylonian pollution had a long while disturbed the commonwealth, ever since the time when Megacles the archon persuaded the conspirators with Cylon that took sanctuary in Minerva's temple to come down and stand to a fair trial. And they, tying a thread to the image, and holding one end of it, went down to the tribunal; but when they came to the temple of the Furies, the thread broke of its own accord, upon which, as if the goddess had refused them protection, they were seized by Megacles and the other magistrates; as many as were without the temples were stoned, these that fled for sanctuary were butchered at the altar, and only those escaped who made supplication to the wives of the magistrates. But they from that time were considered under pollution, and regarded with hatred. The remainder of the faction of Cylon grew strong again, and

had continual quarrels with the family of Megacles; and now the quarrel being at its height, and the people divided, Solon, being in reputation, interposed with the chiefest of the Athenians, and by entreaty and admonition persuaded the polluted to submit to a trial and the decision of three hundred noble citizens. And Myron of Phlya being their accuser, they were found guilty, and as many as were then alive were banished, and the bodies of the dead were dug up, and scattered beyond the confines of the country. In the midst of these distractions, the Megarians falling upon them, they lost Nisæa and Salamis again; besides, the city was disturbed with superstitious fears and strange appearances, and the priests declared that the sacrifices intimated some villainies and pollutions that were to be expiated. Upon this, they sent for Epimenides the Phæstian from Crete, who is counted the seventh wise man by those that will not admit Perianther into the number. He seems to have been thought a favourite of heaven, possessed of knowledge in all the supernatural and ritual parts of religion; and, therefore, the men of his age called him a new Curies, and son of a nymph named Balte. When he came to Athens, and grew acquainted with Solon, he served him in many instances, and prepared the way for his legislation. He made them moderate in their forms of worship, and abated their mourning by ordering some sacrifices presently after the funeral, and taking off those severe and barbarous ceremonies which the women usually practised; but the greatest benefit was his purifying and sanctifying the city, by certain propitiatory and expiatory lustrations, and foundations of sacred buildings, by that means making them more submissive to justice, and more inclined to harmony. It is reported that, looking upon Munychia, and considering a long while, he said to those that stood by, "How blind is man in future things! for did the Athenians foresee what mischief this would do their city, they would even eat it with their own teeth to be rid of it." A similar anticipation is ascribed to Thales; they say he commanded his friends to bury him in an obscure and contemned quarter of the territory of Miletus, saying that it should some day be the market-place of the Milesians. Epimenides, being much honoured, and receiving from the city rich offers of large gifts and privileges, requested but one branch of the sacred olive, and, on that being granted, returned.

The Athenians, now the Cylonian sedition was over and the polluted gone into banishment, fell into their old quarrels about the government, there being as many different parties as there were diversities in the country. The Hill quarter favoured democracy, the Plain, oligarchy, and those that lived by the Seaside stood for a mixed sort of government, and so hindered either of the other parties from prevailing. And the disparity of fortune between the rich and the poor, at that time, also reached its height; so that the city seemed to be in a truly dangerous condition, and no other means for freeing it from disturbances and settling it to be possible but a despotic power. All the people were indebted to the rich; and either they tilled their land for their creditors, paying them a sixth part of the increase, and were, therefore, called Hectemorii and Thetes, or else they engaged their body for the debt, and might be seized, and either sent into slavery at home, or sold to strangers; some (for no law forbade it) were forced to sell their children, or fly their country to avoid the cruelty of their creditors; but the most part and the bravest of them began to combine together and encourage one another to stand to it, to choose a leader, to liberate the condemned debtors, divide the land, and change the government.

Then the wisest of the Athenians, perceiving Solon was of all men the only one not implicated in the troubles, that he had not joined in the exactions of the rich, and was not involved in the necessities of the poor, pressed him to succour the commonwealth and compose the differences. Though Phantias the Lesbian affirms, that Solon, to save his country, put a trick upon both parties, and privately promised the poor a division of the lands, and the rich security for their debts. Solon, however, himself says, that it was reluctantly at first that he engaged in state affairs, being afraid of the pride of one party and the greediness of the other; he was chosen archon, however, after Philombrotus, and empowered to be an arbitrator and lawgiver; the rich consenting because he was wealthy, the poor because he was honest. There was a saying of his current before the election, that when things are even there never can be war, and this pleased both parties, the wealthy and the poor; the one conceiving him to mean, when all have their fair proportion; the others, when all are absolutely equal. Thus, there being great

hopes on both sides, the chief men pressed Solon to take the government into his own hands, and, when he was once settled, manage the business freely and according to his pleasure; and many of the commons, perceiving it would be a difficult change to be effected by law and reason, were willing to have one wise and just man set over the affairs; and some say that Solon had this oracle from Apollo—

“Take the mid-seat, and be the vessel’s guide;
Many in Athens are upon your side.”

But chiefly his familiar friends chid him for disaffecting monarchy only because of the name, as if the virtue of the ruler could not make it a lawful form; Eubœa had made this experiment when it chose Tynnondas, and Mitylene, which had made Pittacus its prince; yet this could not shake Solon’s resolution; but, as they say, he replied to his friends, that it was true a tyranny was a very fair spot, but it had no way down from it; and in a copy of verses to Phocus he writes—

“that I spared my land,
And withheld from usurpation and from violence my hand,
And forbore to fix a stain and a disgrace on my good name,
I regret not; I believe that it will be my chiefest fame.”

From which it is manifest that he was a man of great reputation before he gave his laws. The several mocks that were put upon him for refusing the power, he records in these words:—

“Solon surely was a dreamer, and a man of simple mind;
When the gods would give him fortune, he of his own will declined;
When the net was full of fishes, over-heavy thinking it,
He declined to haul it up, through want of heart and want of wit.
Had but I that chance of riches and of kingship, for one day,
I would give my skin for flaying, and my house to die away.”

Thus he makes the many and the low people speak of him. Yet, though he refused the government, he was not too mild in the affair; he did not show himself mean and submissive to the powerful, nor make his laws to pleasure those that chose him. For where it was well before, he applied no remedy, nor altered anything, for fear lest—

“Overthrowing altogether and disordering the state,”

he should be too weak to new-model and recompose it to a tolerable condition; but what he thought he could effect by persuasion upon the pliable, and by force upon the stubborn, this he did, as he himself says—

“With force and justice working both in one.”

And, therefore, when he was afterwards asked if he had left the Athenians the best laws that could be given, he replied, “The best they could receive.” The way which, the moderns say, the Athenians have of softening the badness of a thing, by ingeniously giving it some pretty and innocent appellation, calling harlots, for example, mistresses, tributes customs, a garrison a guard, and the jail the chamber, seem originally to have been Solon’s contrivance, who called cancelling debts *Seisacthea*, a relief, or disencumbrance. For the first thing which he settled was, that what debts remained should be forgiven, and no man, for the future, should engage the body of his debtor for security. Though some, as Androtion, affirm that the debts were not cancelled, but the interest only lessened, which sufficiently pleased the people; so that they named this benefit the *Seisacthea*, together with the enlarging their measures, and raising the value of their money; for he made a pound, which before passed for seventy-three drachmas, go for a hundred; so that, though the number of pieces in the payment was equal, the value was less; which proved a considerable benefit to those that were to discharge great debts, and no loss to the creditors. But most agree that it was the taking off the debts that was called *Seisacthea*, which is confirmed by some places in his poem, where he takes honour to himself, that—

“The mortgage-stones that covered her, by me
Removed,—the land that was a slave is free:”

that some who had been seized for their debts he had brought back from other countries, where—

“—so far their lot to roam,
They had forgot the language of their home;”

and some he had set at liberty—

“Who here in shameful servitude were held.”

While he was designing this, a most vexatious thing happened; for when he had resolved to take off the debts, and was considering the proper form and fit beginning for it, he told some of his friends, Conon, Clinias, and Hipponicus, in whom he had a great deal of confidence, that he would not meddle with the lands, but only free the people from their debts; upon which they, using their advantage, made haste and borrowed some considerable sums of money, and purchased some large farms; and when the law was enacted, they kept the possessions, and would not return the money; which brought Solon into great suspicion and dislike, as if he himself had not been abused, but was concerned in the contrivance. But he presently stopped this suspicion, by releasing his debtors of five talents (for he had lent so much), according to the law; others, as Polyzelus the Rhodian, say fifteen; his friends, however, were ever afterward called *Chreocopidæ*, repudiators.

In this he pleased neither party, for the rich were angry for their money, and the poor that the land was not divided, and, as Lycurgus ordered in his commonwealth, all men reduced to equality. He, it is true, being the eleventh from Hercules, and having reigned many years in Lacedæmon, had got a great reputation and friends and power, which he could use in modelling his state; and applying force more than persuasion, insomuch that he lost his eye in the scuffle, was able to employ the most effectual means for the safety and harmony of a state, by not permitting any to be poor or rich in his commonwealth. Solon could not rise to that in his polity, being but a citizen of the middle classes; yet he acted fully up to the height of his power, having nothing but the good-will and good opinion of his citizens to rely on; and that he offended the most part, who looked for another result, he declares in the words—

“Formerly they boasted of me vainly; with averted eyes
Now they look askance upon me; friends no more, but enemies.”

And yet had any other man, he says, received the same power—

“He would not have forborne, nor let alone,
But made the fattest of the milk his own.”

Soon, however, becoming sensible of the good that was done, they laid by their grudges, made a public sacrifice, calling it

Seisacthea, and chose Solon to new-model and make laws for the commonwealth, giving him the entire power over everything, their magistracies, their assemblies, courts, and councils; that he should appoint the number, times of meeting, and what estate they must have that could be capable of these, and dissolve or continue any of the present constitutions, according to his pleasure.

First, then, he repealed all Draco's laws, except those concerning homicide, because they were too severe, and the punishment too great; for death was appointed for almost all offences, inso-much that those that were convicted of idleness were to die, and those that stole a cabbage or an apple to suffer even as villains that committed sacrilege or murder. So that Demades, in after time, was thought to have said very happily, that Draco's laws were written not with ink but blood; and he himself, being once asked why he made death the punishment of most offences, replied, "Small ones deserve that, and I have no higher for the greater crimes."

Next, Solon, being willing to continue the magistracies in the hands of the rich men, and yet receive the people into the other part of the government, took an account of the citizens' estates, and those that were worth five hundred measures of fruit, dry and liquid, he placed in the first rank, calling them *Pentacosio-medimni*; those that could keep an horse, or were worth three hundred measures, were named *Hippada Teluntas*, and made the second class; the *Zcugitæ*, that had two hundred measures, were in the third; and all the others were called *Thetes*, who were not admitted to any office, but could come to the assembly, and act as jurors; which at first seemed nothing, but afterwards was found an enormous privilege, as almost every matter of dispute came before them in this latter capacity. Even in the cases which he assigned to the archon's cognisance, he allowed an appeal to the courts. Besides, it is said that he was obscure and ambiguous in the wording of his laws, on purpose to increase the honour of his courts; for since their differences could not be adjusted by the letter, they would have to bring all their causes to the judges, who thus were in a manner masters of the laws. Of this equalisation he himself makes mention in this manner:—

"Such power I gave the people as might do,
Abridged not what they had, now lavished new,
Those that were great in wealth and high in place
My counsel likewise kept from all disgrace.
Before them both I held my shield of might,
And let not either touch the other's right."

And for the greater security of the weak commons, he gave general liberty of indicting for an act of injury; if any one was beaten, maimed, or suffered any violence, any man that would and was able might prosecute the wrong-doer; intending by this to accustom the citizens, like members of the same body, to resent and be sensible of one another's injuries. And there is a saying of his agreeable to his law, for, being asked what city was best modelled, "That," said he, "where those that are not injured try and punish the unjust as much as those that are."

When he had constituted the Arcopagus of those who had been yearly archons, of which he himself was a member therefore, observing that the people, now free from their debts, were unsettled and imperious, he formed another council of four hundred, a hundred out of each of the four tribes, which was to inspect all matters before they were propounded to the people, and to take care that nothing but what had been first examined should be brought before the general assembly. The upper council, or Arcopagus, he made inspectors and keepers of the law, conceiving that the commonwealth, held by these two councils, like anchors, would be less liable to be tossed by tumults, and the people be more quiet. Such is the general statement, that Solon instituted the Arcopagus; which seems to be confirmed, because Draco makes no mention of the Arcopagites, but in all causes of blood refers to the Ephetae; yet Solon's thirteenth table contains the eighth law set down in these very words: "Whoever before Solon's archonship were disfranchised, let them be restored, except those that, being condemned by the Arcopagus, Ephetae, or in the Prytaneum by the kings, for homicide, murder, or designs against the government, were in banishment when this law was made;" and these words seem to show that the Arcopagus existed before Solon's laws, for who could be condemned by that council before his time, if he was the first that instituted the court? unless, which

is probable, there is some ellipsis, or want of precision in the language, and it should run thus:—"Those that are convicted of such offences as belong to the cognisance of the Areopagites, Ephetæ, or the Prytanes, when this law was made," shall remain still in disgrace, whilst others are restored; of this the reader must judge.

Amongst his other laws, one is very peculiar and surprising, which disfranchises all who stand neuter in a sedition; for it seems he would not have any one remain insensible and regardless of the public good, and securing his private affairs, glory that he has no feeling of the distempers of his country; but at once join with the good party and those that have the right upon their side, assist and venture with them, rather than keep out of harm's way and watch who would get the better. It seems an absurd and foolish law which permits an heiress, if her lawful husband fail her, to take his nearest kinsman; yet some say this law was well contrived against those who, conscious of their own unfitness, yet, for the sake of the portion, would match with heiresses, and make use of law to put a violence upon nature; for now, since she can quit him for whom she pleases, they would either abstain from such marriages, or continue them with disgrace, and suffer for their covetousness and designed affront; it is well done, moreover, to confine her to her husband's nearest kinsman, that the children may be of the same family. Agreeable to this is the law that the bride and bridegroom shall be shut into a chamber, and eat a quince together; and that the husband of an heiress shall consort with her thrice a month; for though there be no children, yet it is an honour and due affection which an husband ought to pay to a virtuous, chaste wife; it takes off all petty differences, and will not permit their little quarrels to proceed to a rupture.

In all other marriages he forbade dowries to be given; the wife was to have three suits of clothes, a little inconsiderable household stuff, and that was all; for he would not have marriages contracted for gain or an estate, but for pure love, kind affection, and birth of children. When the mother of Dionysius desired him to marry her to one of his citizens, "Indeed," said he, "by my tyranny I have broken my country's laws, but cannot put a violence upon those of nature by an unseasonable marriage." Such disorder is never to be suffered in a commonwealth, nor

such unseasonable and unloving and unperforming marriages, which attain no due end or fruit; any provident governor or law-giver might say to an old man that takes a young wife what is said to Philoctetes in the tragedy—

“Truly, in a fit state thou to marry!”

and if he find a young man, with a rich and elderly wife, growing fat in his place, like the partridges, remove him to a young woman of proper age. And of this enough.

Another commendable law of Solon's is that which forbids men to speak evil of the dead; for it is pious to think the deceased sacred, and just, not to meddle with those that are gone, and politic, to prevent the perpetuity of discord. He likewise forbade them to speak evil of the living in the temples, the courts of justice, the public offices, or at the games, or else to pay three drachmas to the person, and two to the public. For never to be able to control passion shows a weak nature and ill-breeding; and always to moderate it is very hard, and to some impossible. And laws must look to possibilities, if the maker designs to punish few in order to their amendment, and not many to no purpose.

He is likewise much commended for his law concerning wills; for before him none could be made, but all the wealth and estate of the deceased belonged to his family; but he by permitting them, if they had no children, to bestow it on whom they pleased, showed that he esteemed friendship a stronger tie than kindred, and affection than necessity; and made every man's estate truly his own. Yet he allowed not all sorts of legacies, but those only which were not extorted by the frenzy of a disease, charms, imprisonment, force, or the persuasions of a wife; with good reason thinking that being seduced into wrong was as bad as being forced, and that between deceit and necessity, flattery and compulsion, there was little difference, since both may equally suspend the exercise of reason.

He regulated the walks, feasts, and mourning of the women, and took away everything that was either unbecoming or immodest; when they walked abroad, no more than three articles of dress were allowed them; an obol's worth of meat and drink; and no basket above a cubit high; and at night they were not to go about unless in a chariot with a torch before them. Mourners

tearing themselves to raise pity, and set wailings, and at one man's funeral to lament for another, he forbade. To offer an ox at the grave was not permitted, nor to bury above three pieces of dress with the body, or visit the tombs of any besides their own family, unless at the very funeral; most of which are likewise forbidden by our laws, but this is further added in ours, that those that are convicted of extravagance in their mournings are to be punished as soft and effeminate by the censors of women.

Observing the city to be filled with persons that flocked from all parts into Attica for security of living, and that most of the country was barren and unfruitful, and that traders at sea import nothing to those that could give them nothing in exchange, he turned his citizens to trade, and made a law that no son be obliged to relieve a father who had not bred him up to any calling. It is true, Lycurgus, having a city free from all strangers, and land, according to Euripides—

“Large for large hosts, for twice their number much,”

and, above all, an abundance of labourers about Sparta, who should not be left idle, but be kept down with continual toil and work, did well to take off his citizens from laborious and mechanical occupations, and keep them to their arms, and teach them only the art of war. But Solon, fitting his laws to the state of things, and not making things to suit his laws, and finding the ground scarce rich enough to maintain the husbandmen, and altogether incapable of feeding an unoccupied and leisured multitude, brought trades into credit, and ordered the Areopagites to examine how every man got his living, and chastise the idle. But that law was yet more rigid which, as Heraclides Ponticus delivers, declared the sons of unmarried mothers not obliged to relieve their fathers; for he that avoids the honourable form of union shows that he does not take a woman for children, but for pleasure, and thus gets his just reward, and has taken away from himself every title to upbraid his children, to whom he has made their very birth a scandal and reproach.

Solon's laws in general about women are his strangest; for he permitted any one to kill an adulterer that found him in the act; but if any one forced a free woman, a hundred drachmas

was the fine; if he enticed her, twenty; except those that sell themselves openly, that is, harlots, who go openly to those that hire them. He made it unlawful to sell a daughter or a sister, unless, being yet unmarried, she was found wanton. Now it is irrational to punish the same crime sometimes very severely and without remorse, and sometimes very lightly, and as it were in sport, with a trivial fine; unless there being little money then in Athens, scarcity made those mulcts the more grievous punishment. In the valuation for sacrifices, a sheep and a bushel were both estimated at a drachma; the victor in the Isthmian games was to have for reward an hundred drachmas; the conqueror in the Olympian, five hundred; he that brought a wolf, five drachmas; for a whelp, one; the former sum, as Demetrius the Phalerian asserts, was the value of an ox, the latter, of a sheep. The prices which Solon, in his sixteenth table, sets on choice victims, were naturally far greater; yet they, too, are very low in comparison of the present. The Athenians were, from the beginning, great enemies to wolves, their fields being better for pasture than corn. Some affirm their tribes did not take their names from the sons of Ion, but from the different sorts of occupation that they followed; the soldiers were called Hoplitæ, the craftsmen Ergades, and, of the remaining two, the farmers Gedeontes, and the shepherds and graziers Ægicores.

Since the country has but few rivers, lakes, or large springs, and many used wells which they had dug, there was a law made, that, where there was a public well within a *hippicon*, that is, four furlongs, all should draw at that; but when it was farther off, they should try and procure a well of their own; and if they had dug ten fathoms deep and could find no water, they had liberty to fetch a pitcherful of four gallons and a half in a day from their neighbours'; for he thought it prudent to make provision against want, but not to supply laziness. He showed skill in his orders about planting, for any one that would plant another tree was not to set it within five feet of his neighbour's field; but if a fig or an olive not within nine; for their roots spread farther, nor can they be planted near all sorts of trees without damage, for they draw away the nourishment, and in some cases are noxious by their effluvia. He that would dig a pit or a ditch was to dig it at the distance of its own depth from his neighbour's ground; and he that would raise stocks

of bees was not to place them within three hundred feet of those which another had already raised.

He permitted only oil to be exported, and those that exported any other fruit, the archon was solemnly to curse, or else pay an hundred drachmas himself; and this law was written in his first table, and, therefore, let none think it incredible, as some affirm, that the exportation of figs was once unlawful, and the informer against the delinquents called a sycophant. He made a law, also, concerning hurts and injuries from beasts, in which he commands the master of any dog that bit a man to deliver him up with a log about his neck, four and a half feet long; a happy device for men's security. The law concerning naturalising strangers is of doubtful character; he permitted only those to be made free of Athens who were in perpetual exile from their own country, or came with their whole family to trade there; this he did, not to discourage strangers, but rather to invite them to a permanent participation in the privileges of the government; and, besides, he thought those would prove the more faithful citizens who had been forced from their own country, or voluntarily forsook it. The law of public entertainment (*parasitein* is his name for it) is also peculiarly Solon's; for if any man came often, or if he that was invited refused, they were punished, for he concluded that one was greedy, the other a contemner of the state.

All his laws he established for an hundred years, and wrote them on wooden tables or rollers, named *axones*, which might be turned round in oblong cases; some of their relics were in my time still to be seen in the Prytaneum, or common hall at Athens. These, as Aristotle states, were called *cyrbes*, and there is a passage of Cratinus the comedian—

“By Solon, and by Draco, if you please,

Whose *Cyrbes* make the fires that parch our peas.”

But some say those are properly *cyrbes*, which contain laws concerning sacrifices and the rites of religion, and all the others *axones*. The council all jointly swore to confirm the laws, and every one of the *Thesmothetæ* vowed for himself at the stone in the market-place, that if he broke any of the statutes, he would dedicate a golden statue, as big as himself, at Delphi.

Observing the irregularity of the months, and that the moon

does not always rise and set with the sun, but often in the same day overtakes and gets before him, he ordered the day should be named the Old and New, attributing that part of it which was before the conjunction to the old moon, and the rest to the new, he being the first, it seems, that understood that verse of Homer—

“The end and the beginning of the month,”—

and the following day he called the new moon. After the twentieth he did not count by addition, but, like the moon itself in its wane, by subtraction; thus up to the thirtieth.

Now when these laws were enacted, and some came to Solon every day, to commend or dispraise them, and to advise, if possible, to leave out or put in something, and many criticised and desired him to explain, and tell the meaning of such and such a passage, he, knowing that to do it was useless, and not to do it would get him ill-will, and desirous to bring himself out of all straits, and to escape all displeasure and exceptions, it being a hard thing, as he himself says—

“In great affairs to satisfy all sides,”

as an excuse for travelling, bought a trading vessel, and, having leave for ten years’ absence, departed, hoping that by that time his laws would have become familiar.

His first voyage was for Egypt, and he lived, as he himself says—

“Near Nilus’ mouth, by fair Canopus’ shore,”

and spent some time in study with Psenophis of Heliopolis, and Sonchis the Saite, the most learned of all the priests; from whom, as Plato says, getting knowledge of the Atlantic story, he put it into a poem, and proposed to bring it to the knowledge of the Greeks. From thence he sailed to Cyprus, where he was made much of by Philocyprus, one of the kings there, who had a small city built by Demophon, Theseus’s son, near the river Clarius, in a strong situation, but incommodious and uneasy of access. Solon persuaded him, since there lay a fair plain below, to remove, and build there a pleasanter and more spacious city. And he stayed himself, and assisted in gathering inhabitants, and in fitting it both for defence and convenience of living;

insomuch that many flocked to Philocyprus, and the other kings imitated the design; and, therefore, to honour Solon, he called the city Soli, which was formerly named *Æpea*. And Solon himself, in his Elegies, addressing Philocyprus, mentions this foundation in these words:—

“Long may you live, and fill the Solian throne,
Succeeded still by children of your own;
And from your happy island while I sail,
Let Cyprus send for me a favouring gale;
May she advance, and bless your new command,
Prosper your town, and send me safe to land.”

That Solon should discourse with Cræsus, some think not agreeable with chronology; but I cannot reject so famous and well-attested a narrative, and, what is more, so agreeable to Solon's temper, and so worthy his wisdom and greatness of mind, because, forsooth, it does not agree with some chronological canons, which thousands have endeavoured to regulate, and yet, to this day, could never bring their differing opinions to any agreement. They say, therefore, that Solon, coming to Cræsus at his request, was in the same condition as an inland man when first he goes to see the sea; for as he fancies every river he meets with to be the ocean, so Solon, as he passed through the court, and saw a great many nobles richly dressed, and proudly attended with a multitude of guards and footboys, thought every one had been the king, till he was brought to Cræsus, who was decked with every possible rarity and curiosity, in ornaments of jewels, purple, and gold, that could make a grand and gorgeous spectacle of him. Now when Solon came before him, and seemed not at all surprised, nor gave Cræsus those compliments he expected, but showed himself to all discerning eyes to be a man that despised the gaudiness and petty ostentation of it, he commanded them to open all his treasure houses, and carry him to see his sumptuous furniture and luxuries, though he did not wish it; Solon could judge of him well enough by the first sight of him; and, when he returned from viewing all, Cræsus asked him if ever he had known a happier man than he. And when Solon answered that he had known one Tellus, a fellow-citizen of his own, and told him that this Tellus had been an honest man, had had good children, a competent estate, and died bravely in battle for his country, Cræsus took him for an ill-bred

fellow and a fool, for not measuring happiness by the abundance of gold and silver, and preferring the life and death of a private and mean man before so much power and empire. He asked him, however, again, if, besides Tellus, he knew any other man more happy. And Solon replying, Yes, Cloebis and Biton, who were loving brothers, and extremely dutiful sons to their mother, and, when the oxen delayed her, harnessed themselves to the waggon, and drew her to Juno's temple, her neighbours all calling her happy, and she herself rejoicing; then, after sacrificing and feasting, they went to rest, and never rose again, but died in the midst of their honour a painless and tranquil death. "What," said Cræsus, angrily, "and dost not thou reckon us amongst the happy men at all?" Solon, unwilling either to flatter or exasperate him more, replied, "The gods, O king, have given the Greeks all other gifts in moderate degree; and so our wisdom, too, is a cheerful and a homely, not a noble and kingly wisdom; and this, observing the numerous misfortunes that attend all conditions, forbids us to grow insolent upon our present enjoyments, or to admire any man's happiness that may yet, in course of time, suffer change. For the uncertain future has yet to come, with every possible variety of fortune; and him only to whom the divinity has continued happiness unto the end we call happy; to salute as happy one that is still in the midst of life and hazard, we think as little safe and conclusive as to crown and proclaim as victorious the wrestler that is yet in the ring." After this, he was dismissed, having given Cræsus some pain, but no instruction.

Æsop, who wrote the fables, being then at Sardis upon Cræsus's invitation, and very much esteemed, was concerned that Solon was so ill received, and gave him this advice: "Solon, let your converse with kings be either short or seasonable." "Nay, rather," replied Solon, "either short or reasonable." So at this time Cræsus despised Solon; but when he was overcome by Cyrus, had lost his city, was taken alive, condemned to be burnt, and laid bound upon the pile before all the Persians and Cyrus himself, he cried out as loud as possibly he could three times, "O Solon!" and Cyrus being surprised, and sending some to inquire what man or god this Solon was, who alone he invoked in this extremity, Cræsus told him the whole story, saying, "He was one of the wise men of Greece, whom I sent for, not to be

instructed, or to learn anything that I wanted, but that he should see and be a witness of my happiness; the loss of which was, it seems, to be a greater evil than the enjoyment was a good; for when I had them they were goods only in opinion, but now the loss of them has brought upon me intolerable and real evils. And he, conjecturing from what then was, this that now is, bade look to the end of my life, and not rely and grow proud upon uncertainties." When this was told Cyrus, who was a wiser man than Cræsus, and saw in the present example Solon's maxim confirmed, he not only freed Cræsus from punishment, but honoured him as long as he lived; and Solon had the glory, by the same saying, to save one king and instruct another.

When Solon was gone, the citizens began to quarrel; Lycurgus headed the Plain; Megacles, the son of Alcmaeon, those to the Seaside; and Pisistratus the Hill-party, in which were the poorest people, the Thetes, and greatest enemies to the rich; insomuch that, though the city still used the new laws, yet all looked for and desired a change of government, hoping severally that the change would be better for them, and put them above the contrary faction. Affairs standing thus, Solon returned, and was revered by all, and honoured; but his old age would not permit him to be as active, and to speak in public, as formerly; yet, by privately conferring with the heads of the factions, he endeavoured to compose the differences, Pisistratus appearing the most tractable; for he was extremely smooth and engaging in his language, a great friend to the poor, and moderate in his resentments; and what nature had not given him, he had the skill to imitate; so that he was trusted more than the others being accounted a prudent and orderly man, one that loved equality, and would be an enemy to any that moved against the present settlement. Thus he deceived the majority of people; but Solon quickly discovered his character, and found out his design before any one else; yet did not hate him upon this, but endeavoured to humble him, and bring him off from his ambition, and often told him and others, that if any one could banish the passion for pre-eminence from his mind, and cure him of his desire of absolute power, none would make a more virtuous man or a more excellent citizen. Thespis, at this time, beginning to act tragedies, and the thing, because it was new,

taking very much with the multitude, though it was not yet made a matter of competition, Solon, being by nature fond of hearing and learning something new, and now, in his old age, living idly, and enjoying himself, indeed, with music and with wine, went to see Thespis himself, as the ancient custom was, act: and after the play was done, he addressed him, and asked him if he was not ashamed to tell so many lies before such a number of people; and Thespis replying that it was no harm to say or do so in play, Solon vehemently struck his staff against the ground: "Ah," said he, "if we honour and commend such play as this, we shall find it some day in our business."

Now when Pisistratus, having wounded himself, was brought into the market-place in a chariot, and stirred up the people, as if he had been thus treated by his opponents because of his political conduct, and a great many were enraged and cried out, Solon, coming close to him, said, "This, O son of Hippocrates, is a bad copy of Homer's Ulysses; you do, to trick your countrymen, what he did to deceive his enemies." After this, the people were eager to protect Pisistratus, and met in an assembly, where one Ariston making a motion that they should allow Pisistratus fifty clubmen for a guard to his person, Solon opposed it, and said much to the same purport as what he has left us in his poems—

"You dote upon his words and taking phrase;"

and again—

"True, you are singly each a crafty soul,
But all together make one empty fool."

But observing the poor men bent to gratify Pisistratus, and tumultuous, and the rich fearful and getting out of harm's way, he departed, saying he was wiser than some and stouter than others; wiser than those that did not understand the design, stouter than those that, though they understood it, were afraid to oppose the tyranny. Now, the people, having passed the law, were not nice with Pisistratus about the number of his clubmen, but took no notice of it, though he enlisted and kept as many as he would, until he seized the Acropolis. When that was done, and the city in an uproar, Megacles, with all his family, at once fled; but Solon, though he was now very old, and had none to

back him, yet came into the market place and made a speech to the citizens, partly blaming their inadvertency and meanness of spirit, and in part urging and exhorting them not thus tamely to lose their liberty; and likewise then spoke that memorable saying, that, before, it was an easier task to stop the rising tyranny, but now the great and more glorious action to destroy it, when it was begun already, and had gathered strength. But all being afraid to side with him, he returned home, and, taking his arms, he brought them out and laid them in the porch before his door, with these words: "I have done my part to maintain my country and my laws," and then he busied himself no more. His friends advising him to fly, he refused, but wrote poems, and thus reproached the Athenians in them:—

"If now you suffer, do not blame the Powers,
For they are good, and all the fault was ours,
All the strongholds you put into his hands,
And now his slaves must do what he commands."

And many telling him that the tyrant would take his life for this, and asking what he trusted to, that he ventured to speak so boldly, he replied, "To my old age." But Pisistratus, having got the command, so extremely courted Solon, so honoured him, obliged him, and sent to see him, that Solon gave him his advice, and approved many of his actions; for he retained most of Solon's laws, observed them himself, and compelled his friends to obey. And he himself, though already absolute ruler, being accused of murder before the Areopagus, came quietly to clear himself; but his accuser did not appear. And he added other laws, one of which is that the maimed in the wars should be maintained at the public charge; this Heraclides Ponticus records, and that Pisis-tratus followed Solon's example in this, who had decreed it in the case of one Thersippus, that was maimed; and Theophrastus asserts that it was Pisistratus, not Solon, that made that law against laziness, which was the reason that the country was more productive, and the city tranquil.

Now Solon, having begun the great work in verse, the history or fable of the Atlantic Island, which he had learned from the wise men in Sais, and thought convenient for the Athenians to know, abandoned it; not, as Plato says, by reason of want of time, but because of his age, and being discouraged at the great-

ness of the task; for that he had leisure enough, such verses testify, as—

“Each day grow older, and learn something new;”
and again—

“But now the Powers, of Beauty, Song, and Wine,
Which are most men’s delights, are also mine.”

Plato, willing to improve the story of the Atlantic Island, as if it were a fair estate that wanted an heir and came with some title to him, formed, indeed, stately entrances, noble enclosures, large courts, such as never yet introduced any story, fable, or poetic fiction; but, beginning it late, ended his life before his work; and the reader’s regret for the unfinished part is the greater, as the satisfaction he takes in that which is complete is extraordinary. For as the city of Athens left only the temple of Jupiter Olympius unfinished, so Plato, amongst all his excellent works, left this only piece about the Atlantic Island imperfect. Solon lived after Pisistratus seized the government, as Heraclides Ponticus asserts, a long time; but Phanias the Eresian says not two full years; for Pisistratus began his tyranny when Comias was archon, and Phanias says Solon died under Hegestratus, who succeeded Comias. The story that his ashes were scattered about the island Salamis is too strange to be easily believed, or be thought anything but a mere fable; and yet it is given, amongst other good authors, by Aristotle, the philosopher.

PERICLES

CÆSAR once, seeing some wealthy strangers at Rome, carrying up and down with them in their arms and bosoms young puppy-dogs and monkeys, embracing and making much of them, took occasion not unnaturally to ask whether the women in their country were not used to bear children; by that prince-like reprimand gravely reflecting upon persons who spend and lavish upon brute beasts that affection and kindness which nature has implanted in us to be bestowed on those of our own kind. With like reason may we blame those who misuse that love of inquiry and observation which nature has implanted in our souls, by expending it on objects unworthy of the attention either of their eyes or their ears, while they disregard such as are excellent in themselves, and would do them good.

The mere outward sense, being passive in responding to the impression of the objects that come in its way and strike upon it, perhaps cannot help entertaining and taking notice of everything that addresses it, be it what it will, useful or unuseful; but, in the exercise of his mental perception, every man, if he chooses, has a natural power to turn himself upon all occasions, and to change and shift with the greatest ease to what he shall himself judge desirable. So that it becomes a man's duty to pursue and make after the best and choicest of everything, that he may not only employ his contemplation, but may also be improved by it. For as that colour is more suitable to the eye whose freshness and pleasantness stimulates and strengthens the sight, so a man

ought to apply his intellectual perception to such objects as, with the sense of delight, are apt to call it forth, and allure it to its own proper good and advantage.

Such objects we find in the acts of virtue, which also produce in the minds of mere readers about them an emulation and eagerness that may lead them on to imitation. In other things there does not immediately follow upon the admiration and liking of the thing done any strong desire of doing the like. Nay, many times, on the very contrary, when we are pleased with the work, we slight and set little by the workman or artist himself, as, for instance, in perfumes and purple dyes, we are taken with the things themselves well enough, but do not think dyers and perfumers otherwise than low and sordid people. It was not said amiss by Antisthenes, when people told him that one Ismenias was an excellent piper. "It may be so," said he, "but he is but a wretched human being, otherwise he would not have been an excellent piper." And King Philip, to the same purpose, told his son Alexander, who once at a merry-meeting played a piece of music charmingly and skilfully, "Are you not ashamed, son, to play so well?" For it is enough for a king or prince to find leisure sometimes to hear others sing, and he does the muses quite honour enough when he pleases to be but present, while others engage in such exercises and trials of skill.

He who busies himself in mean occupations produces, in the very pains he takes about things of little or no use, an evidence against himself of his negligence and indisposition to what is really good. Nor did any generous and ingenuous young man, at the sight of the statue of Jupiter at Pisa, ever desire to be a Phidias, or on seeing that of Juno at Argos, long to be a Polycletus, or feel induced by his pleasure in their poems to wish to be an Anacreon or Philetas or Archilochus. For it does not necessarily follow, that, if a piece of work please for its gracefulness, therefore he that wrought it deserves our admiration. Whence it is that neither do such things really profit or advantage the beholders, upon the sight of which no zeal arises for the imitation of them, nor any impulse or inclination, which may prompt any desire or endeavour of doing the like. But virtue, by the bare statement of its actions, can so affect men's minds as to create at once both admiration of the things done and desire to imitate the doers of them. The goods of fortune we would

possess and would enjoy; those of virtue we long to practise and exercise: we are content to receive the former from others, the latter we wish others to experience from us. Moral good is a practical stimulus; it is no sooner seen, than it inspires an impulse to practice, and influences the mind and character not by a mere imitation which we look at, but by the statement of the fact creates a moral purpose which we form.

And so we have thought fit to spend our time and pains in writing of the lives of famous persons; and have composed this tenth book upon that subject, containing the life of Pericles, and that of Fabius Maximus, who carried on the war against Hannibal, men alike, as in their other virtues and good parts, so especially in their mind and upright temper and demeanour, and in that capacity to bear the cross-grained humours of their fellow-citizens and colleagues in office, which made them both most useful and serviceable to the interests of their countries. Whether we take a right aim at our intended purpose, it is left to the reader to judge by what he shall here find.

Pericles was of the tribe Acamantis, and the township Cholar-gus, of the noblest birth both on his father's and mother's side. Xanthippus, his father, who defeated the king of Persia's generals in the battle of Mycale, took to wife Agariste, the grandchild of Clisthenes, who drove out the sons of Pisistratus, and nobly put an end to their tyrannical usurpation, and, moreover, made a body of laws, and settled a model of government admirably tempered and suited for the harmony and safety of the people.

His mother, being near her time, fancied in a dream that she was brought to bed of a lion, and a few days after was delivered of Pericles, in other respects perfectly formed, only his head was somewhat longish and out of proportion. For which reason almost all the images and statues that were made of him have the head covered with a helmet, the workmen apparently being willing not to expose him. The poets of Athens called him *Schinocephalos*, or squill-head, from *schinos*, a squill, or sea-onion. One of the comic poets, Cratinus, in the *Chirons*, tells us that—

“Old Chronos once took queen Sedition to wife:
Which two brought to life
That tyrant far-famed,
Whom the gods the supreme skull-compeller have named;

and, in the *Nemesis*, addresses him—

“Come, Jove, thou head of Gods.”

And a second, *Teleclides*, says, that now, in embarrassment with political difficulties, he sits in the city—

“Fainting underneath the load
Of his own head: and now abroad
From his huge gallery of a pate
Sends forth trouble to the state.”

And a third, *Eupolis*, in the comedy called the *Demi*, in a series of questions about each of the demagogues, whom he makes in the play to come up from hell, upon *Pericles* being named last, exclaims—

“And here by way of summary, now we’ve done,
Behold, in brief, the heads of all in one.”

The master that taught him music, most authors are agreed, was *Damon* (whose name, they say, ought to be pronounced with the first syllable short). Though *Aristotle* tells us that he was thoroughly practised in all accomplishments of this kind by *Pythoclides*. *Damon*, it is not unlikely, being a sophist, out of policy sheltered himself under the profession of music to conceal from people in general his skill in other things, and under this pretense attended *Pericles*, the young athlete of politics, so to say, as his training-master in these exercises. *Damon’s* lyre, however, did not prove altogether a successful blind; he was banished the country by ostracism for ten years, as a dangerous intermeddler and a favourer of arbitrary power, and, by this means, gave the stage occasion to play upon him. As, for instance, *Plato*, the comic poet, introduces a character who questions him—

“Tell me, if you please,
Since you’re the *Chiron* who taught *Pericles*.”

Pericles, also, was a hearer of *Zeno*, the *Eleatic*, who treated of natural philosophy in the same manner as *Parmenides* did, but had also perfected himself in an art of his own for refuting and silencing opponents in arguments; as *Timon of Phlius* describes it—

“Also the two-edged tongue of mighty *Zeno*, who,
Say what one would, could argue it untrue.”

But he that saw most of Pericles, and furnished him most especially with a weight and grandeur of sense, superior to all arts of popularity, and in general gave him his elevation and sublimity of purpose and of character, was Anaxagoras of Clazomenæ; whom the men of those times called by the name of Nous, that is, mind, or intelligence, whether in admiration of the great and extraordinary gift he had displayed for the science of nature, or because that he was the first of the philosophers who did not refer the first ordering of the world to fortune or chance, nor to necessity or compulsion, but to a pure, unadulterated intelligence, which in all other existing mixed and compound things acts as a principle of discrimination, and of combination of like with like.

For this man, Pericles entertained an extraordinary esteem and admiration, and filling himself with this lofty and, as they call it, up-in-the-air sort of thought, derived hence not merely, as was natural, elevation of purpose and dignity of language, raised far above the base and dishonest buffooneries of mob eloquence, but, besides this, a composure of countenance, and a serenity and calmness in all his movements, which no occurrence whilst he was speaking could disturb, a sustained and even tone of voice, and various other advantages of a similar kind, which produced the greatest effect on his hearers. Once, after being reviled and ill-spoken of all day long in his own hearing by some vile and abandoned fellow in the open market-place, where he was engaged in the despatch of some urgent affair, he continued his business in perfect silence, and in the evening returned home composedly, the man still dogging him at the heels, and pelting him all the way with abuse and foul language; and stepping into his house, it being by this time dark, he ordered one of his servants to take a light, and to go along with the man and see him safe home. Ion, it is true, the dramatic poet, says that Pericles's manner in company was somewhat over-assuming and pompous; and that into his high-bearing there entered a good deal of slightingness and scorn of others; he reserves his commendation for Cimon's ease and pliancy and natural grace in society. Ion, however, who must needs make virtue, like a show of tragedies, include some comic scenes, we shall not altogether rely upon; Zeno used to bid those who called Pericles's gravity the affectation of a charlatan, to go and affect

the like themselves; inasmuch as this mere counterfeiting might in time insensibly instil into them a real love and knowledge of those noble qualities.

Nor were these the only advantages which Pericles derived from Anaxagoras's acquaintance; he seems also to have become, by his instructions, superior to that superstition with which an ignorant wonder at appearances, for example, in the heavens, possesses the minds of people unacquainted with their causes, eager for the supernatural, and excitable through an inexperience which the knowledge of natural causes removes, replacing wild and timid superstition by the good hope and assurance of an intelligent piety.

There is a story, that once Pericles had brought to him from a country farm of his a ram's head with one horn, and that Lampon, the diviner, upon seeing the horn grow strong and solid out of the midst of the forehead, gave it as his judgment, that, there being at that time two potent factions, parties, or interests in the city, the one of Thucydides and the other of Pericles, the government would come about to that one of them in whose ground or estate this token or indication of fate had shown itself. But that Anaxagoras, cleaving the skull in sunder, showed to the bystanders that the brain had not filled up its natural place, but being oblong, like an egg, had collected from all parts of the vessel which contained it in a point to that place from whence the root of the horn took its rise. And that, for that time, Anaxagoras was much admired for his explanation by those that were present; and Lampon no less a little while after, when Thucydides was overpowered, and the whole affairs of the state and government came into the hands of Pericles.

And yet, in my opinion, it is no absurdity to say that they were both in the right, both natural philosopher and diviner, one justly detecting the cause of this event, by which it was produced, the other the end for which it was designed. For it was the business of the one to find out and give an account of what it was made, and in what manner and by what means it grew as it did; and of the other to foretell to what end and purpose it was so made, and what it might mean or portend. Those who say that to find out the cause of a prodigy is in effect to destroy its supposed signification as such, do not take notice, that, at the same time, together with divine prodigies, they also do away

with signs and signals of human art and concert, as, for instance, the clashings of quoits, fire-beacons, and the shadows of sundials, every one of which has its cause, and by that cause and contrivance is a sign of something else. But these are subjects, perhaps, that would better befit another place.

Pericles, while yet but a young man, stood in considerable apprehension of the people, as he was thought in face and figure to be very like the tyrant Pisistratus, and those of great age remarked upon the sweetness of his voice, and his volubility and rapidity in speaking, and were struck with amazement at the resemblance. Reflecting, too, that he had a considerable estate, and was descended of a noble family, and had friends of great influence, he was fearful all this might bring him to be banished as a dangerous person, and for this reason meddled not at all with state affairs, but in military service showed himself of a brave and intrepid nature. But when Aristides was now dead, and Themistocles driven out, and Cimon was for the most part kept abroad by the expeditions he made in parts out of Greece, Pericles, seeing things in this posture, now advanced and took his side, not with the rich and few, but with the many and poor, contrary to his natural bent, which was far from democratical; but, most likely fearing he might fall under suspicion of aiming at arbitrary power, and seeing Cimon on the side of the aristocracy, and much beloved by the better and more distinguished people, he joined the party of the people, with a view at once both to secure himself and procure means against Cimon.

He immediately entered, also, on quite a new course of life and management of his time. For he was never seen to walk in any street but that which led to the market-place and council-hall, and he avoided invitations of friends to supper, and all friendly visiting and intercourse whatever; in all the time he had to do with the public, which was not a little, he was never known to have gone to any of his friends to a supper, except that once when his near kinsman Euryptolemus married, he remained present till the ceremony of the drink-offering, and then immediately rose from table and went his way. For these friendly meetings are very quick to defeat any assumed superiority, and in intimate familiarity an exterior of gravity is hard to maintain. Real excellence, indeed, is most recognised when most openly looked into; and in really good men, nothing which meets the

eyes of external observers so truly deserves their admiration, as their daily common life does that of their nearer friends. Pericles, however, to avoid any feeling of commonness, or any satiety on the part of the people, presented himself at intervals only, not speaking to every business, nor at all times coming into the assembly, but, as Critolaus says, reserving himself, like the Salaminian galley, for great occasions, while matters of lesser importance were despatched by friends or other speakers under his direction. And of this number we are told Ephialtes made one, who broke the power of the council of Arcopagus, giving the people, according to Plato's expression, so copious and so strong a draught of liberty, that growing wild and unruly, like an unmanageable horse, it, as the comic poets say—

“—got beyond all keeping in,
Champing at Eubœa, and among the islands leaping in.”

The style of speaking most consonant to his form of life and the dignity of his views he found, so to say, in the tones of that instrument with which Anaxagoras had furnished him; of his teaching he continually availed himself, and deepened the colours of rhetoric with the dye of natural science. For having, in addition to his great natural genius, attained, by the study of nature, to use the words of the divine Plato, this height of intelligence, and this universal consummating power, and drawing hence whatever might be of advantage to him in the art of speaking, he showed himself far superior to all others. Upon which account, they say, he had his nickname given him, though some are of opinion he was named the Olympian from the public buildings with which he adorned the city; and others again, from his great power in public affairs, whether of war or peace. Nor is it unlikely that the confluence of many attributes may have conferred it on him. However, the comedies represented at the time, which, both in good earnest and in merriment, let fly many hard words at him, plainly show that he got that appellation especially from his speaking; they speak of his “thundering and lightning” when he harangued the people, and of his wielding a dreadful thunderbolt in his tongue.

A saying also of Thucydides, the son of Melesias, stands on record, spoken by him by way of pleasantry upon Pericles's dexterity. Thucydides was one of the noble and distinguished

citizens, and had been his greatest opponent; and, when Archidamus, the King of the Lacedæmonians, asked him whether he or Pericles were the better wrestler, he made this answer: "When I," said he, "have thrown him and given him a fair fall, by persisting that he had no fall, he gets the better of me, and makes the bystanders, in spite of their own eyes, believe him." The truth, however, is, that Pericles himself was very careful what and how he was to speak, insomuch that, whenever he went up to the hustings, he prayed the gods that no one word might unawares slip from him unsuitable to the matter and the occasion.

He has left nothing in writing behind him, except some decrees; and there are but very few of his sayings recorded; one, for example, is, that he said Ægina must, like a gathering in a man's eye, be removed from Piræus; and another, that he said he saw already war moving on its way towards them out of Peloponnesus. Again, when on a time Sophocles, who was his fellow-commissioner in the generalship, was going on board with him, and praised the beauty of a youth they met with in the way to the ship, "Sophocles," said he, "a general ought not only to have clean hands but also clean eyes." And Stesimbrotus tells us that, in his encomium on those who fell in battle at Samos, he said they were become immortal, as the gods were. "For," said he, "we do not see them themselves, but only by the honours we pay them, and by the benefits they do us, attribute to them immortality; and the like attributes belong also to those that die in the service of their country."

Since Thucydides describes the rule of Pericles as an aristocratical government, that went by the name of a democracy, but was, indeed, the supremacy of a single great man, while many others say, on the contrary, that by him the common people were first encouraged and led on to such evils as appropriations of subject territory, allowances for attending theatres, payments for performing public duties, and by these bad habits were, under the influence of his public measures, changed from a sober, thrifty people, that maintained themselves by their own labours, to lovers of expense, intemperance, and licence, let us examine the cause of this change by the actual matters of fact.

At the first, as has been said, when he set himself against Cimon's great authority, he did caress the people. Finding him-

self come short of his competitor in wealth and money, by which advantages the other was enabled to take care of the poor, inviting every day some one or other of the citizens that was in want to supper, and bestowing clothes on the aged people, and breaking down the hedges and enclosures of his grounds, that all that would might freely gather what fruit they pleased, Pericles, thus outdone in popular arts, by the advice of one Damonides of Cæa, as Aristotle states, turned to the distribution of the public moneys; and in a short time having bought the people over, what with moneys allowed for shows and for service on juries, and what with other forms of pay and largess, he made use of them against the council of Areopagus of which he himself was no member, as having never been appointed by lot either chief archon, or lawgiver, or king, or captain. For from of old these offices were conferred on persons by lot, and they who had acquitted themselves duly in the discharge of them were advanced to the court of Areopagus. And so Pericles, having secured his power in interest with the populace, directed the exertions of his party against this council with such success, that most of these causes and matters which had been used to be tried there were, by the agency of Ephialtes, removed from its cognisance; Cimon, also, was banished by ostracism as a favourer of the Lacedæmonians and a hater of the people, though in wealth and noble birth he was among the first, and had won several most glorious victories over the barbarians, and had filled the city with money and spoils of war; as is recorded in the history of his life. So vast an authority had Pericles obtained among the people.

The ostracism was limited by law to ten years; but the Lacedæmonians, in the meantime, entering with a great army into the territory of Tanagra, and the Athenians going out against them, Cimon, coming from his banishment before his time was out, put himself in arms and array with those of his fellow-citizens that were of his own tribe, and desired by his deeds to wipe off the suspicion of his favouring the Lacedæmonians, by venturing his own person along with his countrymen. But Pericles's friends, gathering in a body, forced him to retire as a banished man. For which cause also Pericles seems to have exerted himself more in that than in any battle, and to have been conspicuous above all for his exposure of himself to danger.

All Cimon's friends, also, to a man, fell together side by side, whom Pericles had accused with him of taking part with the Lacedæmonians. Defeated in this battle on their own frontiers, and expecting a new and perilous attack with return of spring, the Athenians now felt regret and sorrow for the loss of Cimon, and repentance for their expulsion of him. Pericles, being sensible of their feelings, did not hesitate or delay to gratify it, and himself made the motion for recalling him home. He, upon his return, concluded a peace betwixt the two cities; for the Lacedæmonians entertained as kindly feelings towards him as they did the reverse towards Pericles and the other popular leaders.

Yet some there are who say that Pericles did not propose the order for Cimon's return till some private articles of agreement had been made between them, and this by means of Elpinice, Cimon's sister; that Cimon, namely, should go out to sea with a fleet of two hundred ships, and be commander-in-chief abroad, with a design to reduce the King of Persia's territories, and that Pericles should have the power at home.

This Elpinice, it was thought, had before this time procured some favour for her brother Cimon at Pericles's hands, and induced him to be more remiss and gentle in urging the charge when Cimon was tried for his life; for Pericles was one of the committee appointed by the commons to plead against him. And when Elpinice came and besought him in her brother's behalf, he answered, with a smile, "O Elpinice, you are too old a woman to undertake such business as this." But, when he appeared to impeach him, he stood up but once to speak, merely to acquit himself of his commission, and went out of court, having done Cimon the least prejudice of any of his accusers.

How, then, can one believe Idomeneus, who charges Pericles as if he had by treachery procured the murder of Ephialtes, the popular statesman. one who was his friend, and of his own party in all his political course, out of jealousy, forsooth, and envy of his great reputation? This historian, it seems, having raked up these stories, I know not whence, has befouled with them a man who, perchance, was not altogether free from fault or blame, but yet had a noble spirit, and a soul that was bent on honour; and where such qualities are, there can no such cruel

and brutal passion find harbour or gain admittance. As to Ephialtes, the truth of the story, as Aristotle has told it, is this: that having made himself formidable to the oligarchical party, by being an uncompromising asserter of the people's rights in calling to account and prosecuting those who any way wronged them, his enemies, lying in wait for him, by the means of Aristodicus the Tanagræan, privately despatched him.

Cimon, while he was admiral, ended his days in the Isle of Cyprus. And the aristocratical party, seeing that Pericles was already before this grown to be the greatest and foremost man of all the city, but nevertheless wishing there should be somebody set up against him, to blunt and turn the edge of his power, that it might not altogether prove a monarchy, put forward Thucydides of Alopecce, a discreet person, and a near kinsman of Cimon's, to conduct the opposition against him; who, indeed, though less skilled in warlike affairs than Cimon was, yet was better versed in speaking and political business and keeping close guard in the city, and, engaging with Pericles on the hustings, in a short time brought the government to an equality of parties. For he would not suffer those who were called the honest and good (persons of worth and distinction) to be scattered up and down and mix themselves and be lost among the populace, as formerly, diminishing and obscuring their superiority amongst the masses; but taking them apart by themselves and uniting them in one body, by their combined weight he was able, as it were upon the balance, to make a counterpoise to the other party.

For, indeed, there was from the beginning a sort of concealed split, or seam, as it might be in a piece of iron, marking the different popular and aristocratical tendencies; but the open rivalry and contention of these two opponents made the gash deep, and severed the city into the two parties of the people and the few. And so Pericles, at that time, more than at any other, let loose the reins to the people, and made his policy subservient to their pleasure, contriving continually to have some great public show or solemnity, some banquet, or some procession or other in the town to please them, coaxing his countrymen like children with such delights and pleasures as were not, however, unedifying. Besides that every year he sent out threescore galleys,

on board of which there were numbers of the citizens, who were in pay eight months, learning at the same time and practising the art of seamanship.

He sent, moreover, a thousand of them into the Chersonese as planters, to share the land among them by lot, and five hundred more into the isle of Naxos, and half that number to Andros, a thousand into Thrace to dwell among the Bisaltæ, and others into Italy, when the city Sybaris, which now was called Thurii, was to be repeopled. And this he did to ease and discharge the city of an idle, and, by reason of their idleness, a busy meddling crowd of people; and at the same time to meet the necessities and restore the fortunes of the poor townsmen, and to intimidate, also, and check their allies from attempting any change, by posting such garrisons, as it were, in the midst of them.

That which gave most pleasure and ornament to the city of Athens, and the greatest admiration and even astonishment to all strangers, and that which now is Greece's only evidence that the power she boasts of and her ancient wealth are no romance or idle story, was his construction of the public and sacred buildings. Yet this was that of all his actions in the government which his enemies most looked askance upon and cavilled at in the popular assemblies, crying out how that the commonwealth of Athens had lost its reputation and was ill-spoken of abroad for removing the common treasure of the Greeks from the isle of Delos into their own custody; and how that their fairest excuse for so doing, namely, that they took it away for fear the barbarians should seize it, and on purpose to secure it in a safe place, this Pericles had made unavailable, and how that "Greece cannot but resent it as an insufferable affront, and consider herself to be tyrannised over openly, when she sees the treasure, which was contributed by her upon a necessity for the war, wantonly lavished out by us upon our city, to gild her all over, and to adorn and set her forth, as it were some vain woman, hung round with precious stones and figures and temples, which cost a world of money."

Pericles, on the other hand, informed the people, that they were in no way obliged to give any account of those moneys to their allies, so long as they maintained their defence, and kept off the barbarians from attacking them; while in the meantime

they did not so much as supply one horse or man or ship, but only found money for the service; "which money," said he, "is not theirs that give it, but theirs that receive it, if so be they perform the conditions upon which they receive it." And that it was good reason, that, now the city was sufficiently provided and stored with all things necessary for the war, they should convert the overplus of its wealth to such undertakings as would hereafter, when completed, give them eternal honour, and, for the present, while in process, freely supply all the inhabitants with plenty. With their variety of workmanship and of occasions for service, which summon all arts and trades and require all hands to be employed about them, they do actually put the whole city, in a manner, into state-pay; while at the same time she is both beautiful and maintained by herself. For as those who are of age and strength for war are provided for and maintained in the armaments abroad by their pay out of the public stock, so, it being his desire and design that the undisciplined mechanic multitude that stayed at home should not go without their share of public salaries, and yet should not have them given them for sitting still and doing nothing, to that end he thought fit to bring in among them, with the approbation of the people, these vast projects of buildings and designs of work, that would be of some continuance before they were finished, and would give employment to numerous arts, so that the part of the people that stayed at home might, no less than those that were at sea or in garrisons or on expeditions, have a fair and just occasion of receiving the benefit and having their share of the public moneys.

The materials were stone, brass, ivory, gold, ebony, cypress-wood; and the arts or trades that wrought and fashioned them were smiths and carpenters, moulders, founders and braziers, stone-cutters, dyers, goldsmiths, ivory-workers, painters, embroiderers, turners; those again that conveyed them to the town for use, merchants and mariners and ship-masters by sea, and by land, cartwrights, cattle-breeders, waggoners, rope-makers, flax-workers, shoe-makers and leather-dressers, road-makers, miners. And every trade in the same nature, as a captain in an army has his particular company of soldiers under him, had its own hired company of journeymen and labourers belonging to it banded together as in array, to be as it were the instrument and body

for the performance of the service. Thus, to say all in a word, the occasions and services of these public works distributed plenty through every age and condition.

As then grew the works up, no less stately in size than exquisite in form, the workmen striving to outvie the material and the design with the beauty of their workmanship, yet the most wonderful thing of all was the rapidity of their execution.

Undertakings, any one of which singly might have required, they thought, for their completion, several successions and ages of men, were every one of them accomplished in the height and prime of one man's political service. Although they say, too, that Zeuxis once, having heard Agatharchus the painter boast of despatching his work with speed and ease, replied, "I take a long time." For ease and speed in doing a thing do not give the work lasting solidity or exactness of beauty; the expenditure of time allowed to a man's pains beforehand for the production of a thing is repaid by way of interest with a vital force for the preservation when once produced. For which reason Pericles's works are especially admired, as having been made quickly, to last long. For every particular piece of his work was immediately, even at that time, for its beauty and elegance, antique; and yet in its vigour and freshness looks to this day as if it were just executed. There is a sort of bloom of newness upon those works of his, preserving them from the touch of time, as if they had some perennial spirit and undying vitality mingled in the composition of them.

Phidias had the oversight of all the works, and was surveyor-general, though upon the various portions other great masters and workmen were employed. For Callicrates and Ictinus built the Parthenon; the chapel at Eleusis, where the mysteries were celebrated, was begun by Corœbus, who erected the pillars that stand upon the floor or pavement, and joined them to the architraves; and after his death Metagenes of Xypete added the frieze and the upper line of columns; Xenocles of Cholargus roofed or arched the lantern on top of the temple of Castor and Pollux; and the long wall, which Socrates says he himself heard Pericles propose to the people, was undertaken by Callicrates. This work Cratinus ridicules, as long in finishing—

"'Tis long since Pericles, if words would do it,
Talked up the wall; yet adds not one mite to it."

The Odeum, or music-room, which in its interior was full of seats and ranges of pillars, and outside had its roof made to slope and descend from one single point at the top, was constructed, we are told, in imitation of the King of Persia's Pavilion; this likewise by Pericles's order; which Cratinus again, in his comedy called the Thracian Women, made an occasion of raillery—

“So, we see here,
Jupiter Long-pate Pericles appear,
Since ostracism time, he's laid aside his head,
And wears the new Odeum in its stead.”

Pericles, also eager for distinction, then first obtained the decree for a contest in musical skill to be held yearly at the Panathenæa, and he himself, being chosen judge, arranged the order and method in which the competitors should sing and play on the flute and on the harp. And both at that time, and at other times also, they sat in this music-room to see and hear all such trials of skill.

The propylæa, or entrances to the Acropolis, were finished in five years' time, Mnesicles being the principal architect. A strange accident happened in the course of building, which showed that the goddess was not averse to the work, but was aiding and co-operating to bring it to perfection. One of the artificers, the quickest and the handiest workman among them all, with a slip of his foot fell down from a great height, and lay in a miserable condition, the physicians having no hope of his recovery. When Pericles was in distress about this, Minerva appeared to him at night in a dream, and ordered a course of treatment, which he applied, and in a short time and with great ease cured the man. And upon this occasion it was that he set up a brass statue of Minerva, surnamed Health, in the citadel near the altar, which they say was there before. But it was Phidias who wrought the goddess's image in gold, and he has his name inscribed on the pedestal as the workman of it; and indeed the whole work in a manner was under his charge, and he had, as we have said already, the oversight over all the artists and workmen, through Pericles's friendship for him; and this, indeed, made him much envied, and his patron shamefully slandered with stories, as if Phidias were in the habit of receiving, for Pericles's use, freeborn women that came to see the works.

The comic writers of the town, when they had got hold of this story, made much of it, and bespattered him with all the ribaldry they could invent, charging him falsely with the wife of Menippus, one who was his friend and served as lieutenant under him in the wars; and with the birds kept by Pylilampes, an acquaintance of Pericles, who, they pretended, used to give presents of peacocks to Pericles's female friends. And how can one wonder at any number of strange assertions from men whose whole lives were devoted to mockery, and who were ready at any time to sacrifice the reputation of their superiors to vulgar envy and spite, as to some evil genius, when even Stesimbrotus the Thracian has dared to lay to the charge of Pericles a monstrous and fabulous piece of criminality with his son's wife? So very difficult a matter is it to trace and find out the truth of anything by history, when, on the one hand, those who afterwards write it find long periods of time intercepting their view, and, on the other hand, the contemporary records of any actions and lives, partly through envy and ill will, partly through favour and flattery, pervert and distort truth.

When the orators, who sided with Thucydides and his party, were at one time crying out, as their custom was, against Pericles, as one who squandered away the public money, and made havoc of the state revenues, he rose in the open assembly and put the question to the people, whether they thought that he had laid out much; and they saying, "Too much, a great deal," "Then," said he, "since it is so, let the cost not go to your account, but to mine; and let the inscription upon the buildings stand in my name." When they heard him say thus, whether it were out of a surprise to see the greatness of his spirit or out of emulation of the glory of the works, they cried aloud, bidding him to spend on, and lay out what he thought fit from the public purse, and to spare no cost, till all were finished.

At length, coming to a final contest with Thucydides which of the two should ostracise the other out of the country, and having gone through this peril, he threw his antagonist out, and broke up the confederacy that had been organised against him. So that now all schism and division being at an end, and the city brought to evenness and unity, he got all Athens and all affairs that pertained to the Athenians into his own hands, their tributes, their armies, and their galleys, the islands, the sea, and

their wide-extended power, partly over other Greeks and partly over barbarians, and all that empire, which they possessed, founded and fortified upon subject nations and royal friendships and alliances.

After this he was no longer the same man he had been before, nor as tame and gentle and familiar as formerly with the populace, so as readily to yield to their pleasures and to comply with the desires of the multitude, as a steersman shifts with the winds. Quitting that loose, remiss, and, in some cases, licentious court of the popular will, he turned those soft and flowery modulations to the austerity of aristocratical and regal rule; and employing this uprightly and deviatingly for the country's best interests, he was able generally to lead the people along, with their own wills and consents, by persuading and showing them what was to be done; and sometimes, too, urging and pressing them forward extremely against their will, he made them, whether they would or no, yield submission to what was for their advantage. In which, to say the truth, he did but like a skilful physician, who, in a complicated and chronic disease, as he sees occasion, at one while allows his patient the moderate use of such things as please him, at another while gives him keen pains and drug to work the cure. For there arising and growing up, as was natural, all manner of distempered feelings among a people which had so vast a command and dominion, he alone, as a great master, knowing how to handle and deal fitly with each one of them, and, in an especial manner, making that use of hopes and fears, as his two chief rudders, with the one to check the career of their confidence at any time, with the other to raise them up and cheer them when under any discouragement, plainly showed by this, that rhetoric, or the art of speaking, is, in Plato's language, the government of the souls of men, and that her chief business is to address the affections and passions, which are as it were the strings and keys to the soul, and require a skilful and careful touch to be played on as they should be. The source of this predominance was not barely his power of language, but, as Thucydides assures us, the reputation of his life, and the confidence felt in his character; his manifest freedom from every kind of corruption, and superiority to all considerations of money. Notwithstanding he had made the city of Athens, which was great of itself, as great and rich as can

be imagined, and though he were himself in power and interest more than equal to many kings and absolute rulers, who some of them also bequeathed by will their power to their children, he, for his part, did not make the patrimony his father left him greater than it was by one drachma.

Thucydides, indeed, gives a plain statement of the greatness of his power; and the comic poets, in their spiteful manner, more than hint at it, styling his companions and friends the new Pisistratidæ, and calling on him to abjure any intention of usurpation, as one whose eminence was too great to be any longer proportionable to and compatible with a democracy or popular government. And Teleclides says the Athenians had surrendered up to him—

“The tribute of the cities, and with them, the cities too, to do with them as he pleases, and undo;

To build up, if he likes, stone walls around a town; and again, if so he likes, to pull them down;

Their treaties and alliances, power, empire, peace, and war, their wealth and their success forever more.”

Nor was all this the luck of some happy occasion; nor was it the mere bloom and grace of a policy that flourished for a season; but having for forty years together maintained the first place among statesmen such as Ephialtes and Leocrates and Myronides and Cimon and Tolmides and Thucydides were, after the defeat and banishment of Thucydides, for no less than fifteen years longer, in the exercise of one continuous uninterrupted command in the office, to which he was annually re-elected, of General, he preserved his integrity unspotted; though otherwise he was not altogether idle or careless in looking after his pecuniary advantage; his paternal estate, which of right belonged to him, he so ordered that it might neither through negligence be wasted or lessened, nor yet, being so full of business as he was, cost him any great trouble or time with taking care of it; and put it into such a way of management as he thought to be the most easy for himself, and the most exact. All his yearly products and profits he sold together in a lump, and supplied his household needs afterwards by buying everything that he or his family wanted out of the market. Upon which account, his children, when they grew to age, were not well pleased with his management, and the women that lived

with him were treated with little cost, and complained of his way of housekeeping, where everything was ordered and set down from day to day, and reduced to the greatest exactness; since there was not there, as is usual in a great family and a plentiful estate, anything to spare, or over and above; but all that went out or came in, all disbursements and all receipts, proceeded as it were by number and measure. His manager in all this was a single servant, Evangelus by name, a man either naturally gifted or instructed by Pericles so as to excel every one in this art of domestic economy.

All this, in truth, was very little in harmony with Anaxagoras's wisdom; if, indeed, it be true that he, by a kind of divine impulse and greatness of spirit, voluntarily quitted his house, and left his land to lie fallow and to be grazed by sheep like a common. But the life of a contemplative philosopher and that of an active statesman are, I presume, not the same thing; for the one merely employs, upon great and good objects of thought, an intelligence that requires no aid of instruments nor supply of any external materials; whereas the other, who tempers and applies his virtue to human uses, may have occasion for affluence, not as a matter of necessity, but as a noble thing; which was Pericles's case, who relieved numerous poor citizens.

However, there is a story that Anaxagoras himself, while Pericles was taken up with public affairs, lay neglected, and that, now being grown old, he wrapped himself up with a resolution to die for want of food; which being by chance brought to Pericles's ear, he was horror-struck, and instantly ran thither, and used all the arguments and entreaties he could to him lamenting not so much Anaxagoras's condition as his own, should he lose such a counsellor as he had found him to be; and that, upon this, Anaxagoras unfolded his robe, and showing himself, made answer: "Pericles," said he, "even those who have occasion for a lamp supply it with oil."

The Lacedæmonians beginning to show themselves troubled at the growth of the Athenian power, Pericles, on the other hand, to elevate the people's spirit yet more, and to raise them to the thought of great actions, proposed a decree, to summon all the Greeks in what part soever, whether of Europe or Asia, every city, little as well as great, to send their deputies to Athens to a general assembly, or convention, there to consult and advise

concerning the Greek temples which the barbarians had burnt down, and the sacrifices which were due from them upon vows they had made to their gods for the safety of Greece when they fought against the barbarians; and also concerning the navigation of the sea, that they might henceforward pass to and fro and trade securely and be at peace among themselves.

Upon this errand there were twenty men, of such* as were above fifty years of age, sent by commission; five to summon the Ionians and Dorians in Asia, and the islanders as far as Lesbos and Rhodes; five to visit all the places in the Hellespont and Thrace, up to Byzantium; and other five besides these to go to Bœotia and Phocis and Peloponnesus, and from hence to pass through the Locrians over to the neighbouring continent as far as Acamania and Ambracia; and the rest to take their course through Eubœa to the Cêtæans and the Malian Gulf, and to the Achæans of Phthiotis and the Thessalians; all of them to treat with the people as they passed, and persuade them to come and take their part in the debates for settling the peace and jointly regulating the affairs of Greece.

Nothing was effected, nor did the cities meet by their deputies, as was desired; the Lacedæmonians, as it is said, crossing the design underhand, and the attempt being disappointed and baffled first in Peloponnesus. I thought fit, however, to introduce the mention of it, to show the spirit of the man and the greatness of his thoughts.

In his military conduct, he gained a great reputation for wariness; he would not by his good-will engage in any fight which had much uncertainty or hazard; he did not envy the glory of generals whose rash adventures fortune favoured with brilliant success, however they were admired by others; nor did he think them worthy his imitation, but always used to say to his citizens that, so far as lay in his power, they should continue immortal, and live for ever. Seeing Tolmides, the son of Tolmæus, upon the confidence of his former successes, and flushed with the honour his military actions had procured him, making preparations to attack the Bœotians in their own country when there was no likely opportunity, and that he had prevailed with the bravest and most enterprising of the youth to enlist themselves as volunteers in the service, who besides his other

force made up a thousand, he endeavoured to withhold him and to advise him from it in the public assembly, telling him in a memorable saying of his, which still goes about, that, if he would not take Pericles's advice, yet he would not do amiss to wait and be ruled by time, the wisest counsellor of all. This saying, at that time, was but slightly commended; but within a few days after, when news was brought that Tolmides himself had been defeated and slain in battle near Coronea, and that many brave citizens had fallen with him, it gained him great repute as well as good-will among the people, for wisdom and for love of his countrymen.

But of all his expeditions, that to the Chersonese gave most satisfaction and pleasure, having proved the safety of the Greeks who inhabited there. For not only by carrying along with him a thousand fresh citizens of Athens he gave new strength and vigour to the cities, but also by belting the neck of land, which joins the peninsula to the continent, with bulwarks and forts from sea to sea, he put a stop to the inroads of the Thracians, who lay all about the Chersonese, and closed the door against a continual and grievous war, with which that country had been long harassed, lying exposed to the encroachments and influx of barbarous neighbours, and groaning under the evils of a predatory population both upon and within its borders.

Nor was he less admired and talked of abroad for his sailing around the Peloponnesus, having set out from Pegæ, or The Fountains, the port of Megara, with a hundred galleys. For he not only laid waste the sea-coast, as Tolmides had done before, but also, advancing far up into the mainland with the soldiers he had on board, by the terror of his appearance drove many within their walls; and at Nemea, with main force, routed and raised a trophy over the Sicyonians, who stood their ground and joined battle with him. And having taken on board a supply of soldiers into the galleys out of Achaia, then in league with Athens, he crossed with the fleet to the opposite continent, and, sailing along by the mouth of the river Achelous, overran Acarnania and shut up the CEniadæ within their city walls, and having ravaged and wasted their country, weighed anchor for home with the double advantage of having shown himself formidable to his enemies, and at the same time safe and

energetic to his fellow-citizens; for there was not so much as any chance miscarriage that happened, the whole voyage through, to those who were under his charge.

Entering also the Euxine Sea with a large and finely equipped fleet, he obtained for the Greek cities any new arrangements they wanted, and entered into friendly relations with them; and to the barbarous nations, and kings and chiefs round about them, displayed the greatness of the power of the Athenians, their perfect ability and confidence to sail wherever they had a mind, and to bring the whole sea under their control. He left the Sinopians thirteen ships of war, with soldiers under the command of Lamachus, to assist them against Timesileus the tyrant; and when he and his accomplices had been thrown out, obtained a decree that six hundred of the Athenians that were willing should sail to Sinope and plant themselves there with the Sinopians, sharing among them the houses and land which the tyrant and his party had previously held.

But in other things he did not comply with the giddy impulses of the citizens, nor quit his own resolutions to follow their fancies, when, carried away with the thought of their strength and great success, they were eager to interfere again in Egypt, and to disturb the King of Persia's maritime dominions. Nay, there were a good many who were, even then, possessed with that unblest and inauspicious passion for Sicily, which afterward the orators of Alcibiades's party blew up into a flame. There were some also who dreamt of Tuscany and Carthage, and not without plausible reason in their present large dominion and prosperous course of their affairs.

But Pericles curbed this passion for foreign conquest, and unsparingly pruned and cut down their ever busy fancies for a multitude of undertakings; and directed their power for the most part to securing and consolidating what they had already got, supposing it would be quite enough for them to do, if they could keep the Lacedæmonians in check; to whom he entertained all along a sense of opposition; which, as upon many other occasions, so he particularly showed by what he did in the time of the holy war. The Lacedæmonians, having gone with an army to Delphi, restored Apollo's temple, which the Phocians had got into their possession, to the Delphians; immediately after their departure, Pericles, with another army, came and

restored the Phocians. And the Lacedæmonians, having engraven the record of their privilege of consulting the oracle before others, which the Delphians gave them, upon the forehead of the brazen wolf which stands there, he, also, having received from the Phocians the like privilege for the Athenians, had it cut upon the same wolf of brass on his right side.

That he did well and wisely in thus restraining the exertions of the Athenians within the compass of Greece, the events themselves that happened afterward bore sufficient witness. For, in the first place, the Eubœans revolted, against whom he passed over with forces; and then, immediately after, news came that the Megarians were turned their enemies; and a hostile army was upon the borders of Attica, under the conduct of Plistoanax, King of the Lacedæmonians. Wherefore Pericles came with his army back again in all haste out of Eubœa, to meet the war which threatened at home; and did not venture to engage a numerous and brave army eager for battle; but perceiving that Plistoanax was a very young man, and governed himself mostly by the counsel and advice of Cleandrides, whom the ephors had sent with him, by reason of his youth, to be a kind of guardian and assistant to him, he privately made trial of this man's integrity, and, in a short time, having corrupted him with money, prevailed with him to withdraw the Peloponnesians out of Attica. When the army had retired and dispersed into their several states, the Lacedæmonians in anger fined their king in so large a sum of money, that, unable to pay it, he quitted Lacedæmon; while Cleandrides fled, and had sentence of death passed upon him in his absence. This was the father of Gylippus, who overpowered the Athenians in Sicily. And it seems that this covetousness was an hereditary disease transmitted from father to son; for Gylippus also afterwards was caught in foul practices, and expelled from Sparta for it. But this we have told at large in the account of Lysander.

When Pericles, in giving up his accounts of this expedition, stated a disbursement of ten talents, as laid out upon fit occasion, the people, without any question, nor troubling themselves to investigate the mystery, freely allowed of it. And some historians, in which number is Theophrastus the philosopher, have given it as a truth that Pericles every year used to send privately the sum of ten talents to Sparta, with which he complimented those

in office, to keep off the war; not to purchase peace neither, but time, that he might prepare at leisure, and be the better able to carry on war hereafter.

Immediately after this, turning his forces against the revoltors, and passing over into the island of Eubœa with fifty sail of ships and five thousand men in arms, he reduced their cities, and drove out the citizens of the Chalcidians, called Hippobotæ, horse-feeders, the chief persons for wealth and reputation among them; and removing all the Histiazæans out of the country, brought in a plantation of Athenians in their room; making them his one example of severity, because they had captured an Attic ship and killed all on board.

After this, having made a truce between the Athenians and Lacedæmonians for thirty years, he ordered, by public decree, the expedition against the isle of Samos, on the ground, that, when they were bid to leave off their war with the Milesians they had not complied. And as these measures against the Samians are thought to have been taken to please Aspasia, this may be a fit point for inquiry about the woman, what art or charming faculty she had that enabled her to captivate, as she did, the greatest statesmen, and to give the philosophers occasion to speak so much about her, and that, too, not to her disparagement. That she was a Milesian by birth, the daughter of Axiochus, is a thing acknowledged. And they say it was in emulation of Thargelia, a courtesan of the old Ionian times, that she made her addresses to men of great power. Thargelia was a great beauty, extremely charming, and at the same time sagacious; she had numerous suitors among the Greeks, and brought all who had to do with her over to the Persian interest, and by their means, being men of the greatest power and station, sowed the seeds of the Median faction up and down in several cities. Aspasia, some say, was courted and caressed by Pericles upon account of her knowledge and skill in politics. Socrates himself would sometimes go to visit her, and some of his acquaintance with him; and those who frequented her company would carry their wives with them to listen to her. Her occupation was anything but creditable, her house being a home for young courtesans. Æschines tells us, also, that Lysicles, a sheep-dealer, a man of low birth and character, by keeping Aspasia company after Pericles's death, came to be a chief man

in Athens. And in Plato's *Menexenus*, though we do not take the introduction as quite serious, still much seems to be historical, that she had the repute of being resorted to by many of the Athenians for instruction in the art of speaking. Pericles's inclination for her seems, however, to have rather proceeded from the passion of love. He had a wife that was near of kin to him, who had been married first to Hipponicus, by whom she had Callias, surnamed the Rich; and also she brought Pericles, while she lived with him, two sons, Xanthippus and Paralus. Afterwards, when they did not well agree, nor like to live together, he parted with her, with her own consent, to another man, and himself took Aspasia, and loved her with wonderful affection; every day, both as he went out and as he came in from the market-place, he saluted and kissed her.

In the comedies she goes by the nicknames of the new *Omphale* and *Deianira*, and again is styled *Juno*. *Cratinus*, in downright terms, calls her a harlot.

"To find him a *Juno* the goddess of lust
Bore that harlot past shame,
Aspasia by name."

It should seem also that he had a son by her; *Eupolis*, in his *Demi*, introduced Pericles asking after his safety, and *Myronides* replying—

"My son?" "He lives: a man he had been long,
But that the harlot-mother did him wrong."

Aspasia, they say, became so celebrated and renowned, that *Cyrus*, also who made war against *Artaxerxes* for the Persian monarchy, gave her whom he loved the best of all his concubines the name of Aspasia, who before that was called *Milto*. She was a *Phocæan* by birth, the daughter of one *Hermotimus*, and, when *Cyrus* fell in battle, was carried to the king, and had great influence at court. These things coming into my memory as I am writing this story, it would be unnatural for me to omit them.

Pericles, however, was particularly charged with having proposed to the assembly the war against the *Samians*, from favour to the *Milesians*, upon the entreaty of Aspasia. For the two states were at war for the possession of *Priene*; and the

Samians, getting the better, refused to lay down their arms and to have the controversy betwixt them decided by arbitration before the Athenians. Pericles, therefore, fitting out a fleet, went and broke up the oligarchical government at Samos, and taking fifty of the principal men of the town as hostages, and as many of their children, sent them to the isle of Lemnos, there to be kept, though he had offers, as some relate, of a talent apiece for himself from each one of the hostages, and of many other presents from those who were anxious not to have a democracy. Moreover, Pisuthnes the Persian, one of the king's lieutenants, bearing some good-will to the Samians, sent him ten thousand pieces of gold to excuse the city. Pericles, however, would receive none of all this; but after he had taken that course with the Samians which he thought fit, and set up a democracy among them, sailed back to Athens.

But they, however, immediately revolted, Pisuthnes having privily got away their hostages for them, and provided them with means for the war. Whereupon Pericles came out with a fleet a second time against them, and found them not idle nor slinking away, but manfully resolved to try for the dominion of the sea. The issue was, that after a sharp sea-fight about the island called Tragia, Pericles obtained a decisive victory, having with forty-four ships routed seventy of the enemy's, twenty of which were carrying soldiers.

Together with his victory and pursuit, having made himself master of the port, he laid siege to the Samians, and blocked them up, who yet, one way or another, still ventured to make sallies, and fight under the city walls. But after that another greater fleet from Athens was arrived, and that the Samians were now shut up with a close leaguer on every side, Pericles, taking with him sixty galleys, sailed out into the main sea, with the intention, as most authors give the account, to meet a squadron of Phœnician ships that were coming for the Samians' relief, and to fight them at as great distance as could be from the island; but, as Stesimbrotus says, with a design of putting over to Cyprus, which does not seem to be probable. But, whichever of the two was his intention, it seems to have been a miscalculation. For on his departure, Melissus, the son of Ithagenes, a philosopher, being at that time the general in Samos, despising either the small number of the ships that were left or the

inexperience of the commanders, prevailed with the citizens to attack the Athenians. And the Samians having won the battle, and taken several of the men prisoners, and disabled several of the ships, were masters of the sea, and brought into port all necessities they wanted for the war, which they had not before. Aristotle says, too, that Pericles had been once before this worsted by this Melissus in a sea-fight.

The Samians, that they might requite an affront which had before been put upon them, branded the Athenians, whom they took prisoners, in their foreheads, with the figure of an owl. For so the Athenians had marked them before with a Samæna, which is a sort of ship, low and flat in the prow, so as to look snub-nosed, but wide and large and well-spread in the hold, by which it both carries a large cargo and sails well. And it was so called, because the first of that kind was seen at Samos, having been built by order of Polycrates the tyrant. These brands upon the Samians' foreheads, they say, are the allusion in the passage of Aristophanes, where he says—

“For, oh, the Samians are a lettered people.”

Pericles, as soon as news was brought him of the disaster that had befallen his army, made all the haste he could to come in to their relief, and having defeated Melissus, who bore up against him, and put the enemy to flight, he immediately proceeded to hem them in with a wall, resolving to master them and take the town, rather with some cost and time than with the wounds and hazards of his citizens. But as it was a hard matter to keep back the Athenians, who were vexed at the delay, and were eagerly bent to fight, he divided the whole multitude into eight parts, and arranged by lot that that part which had the white bean should have leave to feast and take their ease while the other seven were fighting. And this is the reason, they say, that people, when at any time they have been merry, and enjoyed themselves, called it white day, in allusion to this white bean.

Ephorus the historian tells us besides, that Pericles made use of engines of battery in this siege, being much taken with the curiousness of the invention, with the aid and presence of Artemon himself, the engineer, who, being lame, used to be carried about in a litter, where the works required his attendance, and for that reason was called Periphoretus. But Heraclides

Ponticus disproves this out of Anacreon's poems, where mention is made of this Artemon Periphoretus several ages before the Samian war, or any of these occurrences. And he says that Artemon, being a man who loved his ease, and had a great apprehension of danger, for the most part kept close within doors, having two of his servants to hold a brazen shield over his head, that nothing might fall upon him from above; and if he were at any time forced upon necessity to go abroad, that he was carried about in a little hanging bed, close to the very ground, and that for this reason he was called Periphoretus.

In the ninth month, the Samians surrendering themselves and delivering up the town, Pericles pulled down their walls, and seized their shipping, and set a fine of a large sum of money upon them, part of which they paid down at once, and they agreed to bring in the rest by a certain time, and gave hostages for security. Duris the Samian makes a tragical drama out of these events, charging the Athenians and Pericles with a great deal of cruelty, which neither Thucydides, nor Ephorus, nor Aristotle have given any relation of, and probably with little regard to truth; how, for example, he brought the captains and soldiers of the galleys into the market-place at Miletus, and there having bound them fast to boards for ten days, then, when they were already all but half dead, gave order to have them killed by beating out their brains with clubs, and their dead bodies to be flung out into the open streets and fields, unburied. Duris, however, who, even where he has no private feeling concerned, is not wont to keep his narratives within the limits of truth, is the more likely upon this occasion to have exaggerated the calamities which befell his country, to create odium against the Athenians. Pericles, however, after the reduction of Samos, returning back to Athens, took care that those who died in the war should be honourably buried, and made a funeral harangue, as the custom is, in their commendation at their graves, for which he gained great admiration. As he came down from the stage on which he spoke, the rest of the women came and complimented him, taking him by the hand, and crowning him with garlands and ribbons, like a victorious athlete in the games; but Elpinice, coming near to him, said, "These are brave deeds, Pericles, that you have done, and such as deserve our chaplets; who have lost us many a worthy citizen, not in a war with Phœnicians or

Medes, like my brother Cimon, but for the overthrow of an allied and kindred city." As Elpinice spoke these words, he, smiling quietly, as it is said, returned her answer with this verse:—

"Old women should not seek to be perfumed."

Ion says of him, that upon this exploit of his, conquering the Samians, he indulged very high and proud thoughts of himself: whereas Agamemnon was ten years taking a barbarous city, he had in nine months' time vanquished and taken the greatest and most powerful of the Ionians. And indeed it was not without reason that he assumed this glory to himself, for, in real truth, there was much uncertainty and great hazard in this great war, if so be, as Thucydides tells us, the Samian state were within a very little of wresting the whole power and dominion of the sea out of the Athenians' hands.

After this was over, the Peloponnesian war beginning to break out in full tide, he advised the people to send help to the Corcyraeans, who were attacked by the Corinthians, and to secure to themselves an island possessed of great naval resources, since the Peloponnesians were already all but in actual hostilities against them. The people readily consenting to the motion, and voting an aid and succour for them, he despatched Lacedæmonius, Cimon's son, having only ten ships with him, as it were out of a design to affront him; for there was a great kindness and friendship betwixt Cimon's family and the Lacedæmonians; so, in order that Lacedæmonius might lie the more open to a charge, or suspicion at least, of favouring the Lacedæmonians and playing false, if he performed no considerable exploit in this service, he allowed him a small number of ships, and sent him out against his will; and indeed he made it somewhat his business to hinder Cimon's sons from rising in the state, professing that by their very names they were not to be looked upon as native and true Athenians, but foreigners and strangers, one being called Lacedæmonius, another Thessalus, and the third Eleus; and they were all three of them, it was thought, born of an Arcadian woman. Being, however, ill spoken of on account of these ten galleys, as having afforded but a small supply to the people that were in need, and yet given a great advantage to those who might complain of the act of intervention, Pericles

sent out a larger force afterwards to Corcyra, which arrived after the fight was over. And when now the Corinthians, angry and indignant with the Athenians, accused them publicly at Lacedæmon, the Megarians joined with them, complaining that they were, contrary to common right and the articles of peace sworn to among the Greeks, kept out and driven away from every market and from all ports under the control of the Athenians. The Æginetans, also, professing to be ill-used and treated with violence, made supplications in private to the Lacedæmonians for redress, though not daring openly to call the Athenians in question. In the meantime, also, the city Potidæa, under the dominion of the Athenians, but a colony formerly of the Corinthians, had revolted, and was beset with a formal siege, and was a further occasion of precipitating the war.

Yet notwithstanding all this, there being embassies sent to Athens, and Archidamus, the King of the Lacedæmonians, endeavouring to bring the greater part of the complaints and matters in dispute to a fair determination, and to pacify and allay the heats of the allies, it is very likely that the war would not upon any other grounds of quarrel have fallen upon the Athenians, could they have been prevailed with to repeal the ordinance against the Megarians, and to be reconciled to them. Upon which account, since Pericles was the man who mainly opposed it, and stirred up the people's passions to persist in their contention with the Megarians, he was regarded as the sole cause of the war.

They say, moreover, that ambassadors went, by order, from Lacedæmon to Athens about this very business, and that when Pericles was urging a certain law which made it illegal to take down or withdraw the tablet of the decree, one of the ambassadors, Polyalcus by name, said, "Well, do not take it down then, but turn it; there is no law, I suppose, which forbids that;" which, though prettily said, did not move Pericles from his resolution. There may have been, in all likelihood, something of a secret grudge and private animosity which he had against the Megarians. Yet, upon a public and open charge against them, that they had appropriated part of the sacred land on the frontier, he proposed a decree that a herald should be sent to them, and the same also to the Lacedæmonians, with an accusation of the Megarians; an order which certainly shows

equitable and friendly proceeding enough. And after that the herald who was sent, by name Anthemocritus, died, and it was believed that the Megarians had contrived his death, then Charinus proposed a decree against them, that there should be an irreconcilable and implacable enmity thenceforward betwixt the two commonwealths; and that if any one of the Megarians should but set his foot in Attica, he should be put to death; and that the commanders, when they take the usual oath, should, over and above that, swear that they will twice every year make an inroad into the Megarian country; and that Anthemocritus should be buried near the Thracian Gates, which are now called the Dipylon, or Double Gate.

On the other hand, the Megarians, utterly denying and disowning the murder of Anthemocritus, throw the whole matter upon Aspasia and Pericles, availing themselves of the famous verses in the *Acharnians*—

“To Megara some of our madcaps ran,
And stole Simætha thence, their courtesan.
Which exploit the Megarians to outdo,
Came to Aspasia’s house, and took off two.”

The true occasion of the quarrel is not so easy to find out. But of inducing the refusal to annul the decree, all alike charge Pericles. Some say he met the request with a positive refusal, out of high spirit and a view of the state’s best interest, accounting that the demand made in those embassies was designed for a trial of their compliance, and that a concession would be taken for a confession of weakness as if they durst not do otherwise; while other some there are who say that it was rather out of arrogance and a wilful spirit of contention, to show his own strength, that he took occasion to slight the Lacedæmonians. The worst motive of all, which is confirmed by most witnesses, is to the following effect: Phidias the Moulder had, as has before been said, undertaken to make the statue of Minerva. Now he, being admitted to friendship with Pericles, and a great favourite of his, had many enemies upon this account, who envied and maligned him; who also, to make trial in a case of his, what kind of judges the commons would prove, should there be occasion to bring Pericles himself before them, having tampered with Menon, one who had been a workman with

Phidias, stationed him in the market-place, with a petition desiring public security upon his discovery and impeachment of Phidias. The people admitting the man to tell his story, and the prosecution proceeding in the assembly, there was nothing of theft or cheat proved against him; for Phidias, from the very first beginning, by the advice of Pericles, had so wrought and wrapt the gold that was used in the work about the statue, that they might take it all off, and make out the just weight of it, which Pericles at that time bade the accuser do. But the reputation of his works was what brought envy upon Phidias, especially that where he represents the fight of the Amazons upon the goddess's shield, he had introduced a likeness of himself as a bald old man holding up a great stone with both hands, and had put in a very fine representation of Pericles fighting with an Amazon. And the position of the hand which holds out the spear in front of the face, was ingeniously contrived to conceal in some degree the likeness, which meantime showed itself on either side.

Phidias then was carried away to prison, and there died of a disease; but, as some say, of poison, administered by the enemies of Pericles, to raise a slander, or a suspicion at least, as though he had procured it. The informer Menon, upon Glycon's proposal, the people made free from payment of taxes and customs, and ordered the generals to take care that nobody should do him any hurt. About the same time, Aspasia was indicted of impiety, upon the complaint of Hermippus the comedian, who also laid further to her charge that she received into her house freeborn women for the uses of Pericles. And Diopithes proposed a decree, that public accusations should be laid against persons who neglected religion, or taught new doctrines about things above, directing suspicion, by means of Anaxagoras, against Pericles himself. The people receiving and admitting these accusations and complaints, at length, by this means, they came to enact a decree, at the motion of Draconides, that Pericles should bring in the accounts of the moneys he had expended, and lodge them with the Prytanes; and that the judges, carrying their suffrage from the altar in the Acropolis, should examine and determine the business in the city. This last clause Hagnon took out of the decree, and moved that the causes should be tried before fifteen hundred jurors, whether they should be styled prosecutions for robbery, or bribery, or any

kind of malversation. Aspasia, Pericles begged off, shedding, as *Æschines* says, many tears at the trial, and personally entreating the jurors. But fearing how it might go with *Anaxagoras*, he sent him out of the city. And finding that in *Phidias's* case he had miscarried with the people, being afraid of impeachment, he kindled the war, which hitherto had lingered and smothered, and blew it up into a flame; hoping, by that means, to disperse and scatter these complaints and charges, and to allay their jealousy; the city usually throwing herself upon him alone, and trusting to his sole conduct, upon the urgency of great affairs and public dangers, by reason of his authority and the sway he bore.

These are given out to have been the reasons which induced Pericles not to suffer the people of Athens to yield to the proposals of the *Lacedæmonians*; but their truth is uncertain.

The *Lacedæmonians*, for their part, feeling sure that if they could once remove him, they might be at what terms they pleased with the Athenians, sent them word that they should expel the "Pollution" with which Pericles on the mother's side was tainted, as *Thucydides* tells us. But the issue proved quite contrary to what those who sent the message expected; instead of bringing Pericles under suspicion and reproach, they raised him into yet greater credit and esteem with the citizens, as a man whom their enemies most hated and feared. In the same way, also, before *Archidamus*, who was at the head of the *Peloponnesians*, made his invasion into Attica, he told the Athenians beforehand, that if *Archidamus*, while he laid waste the rest of the country, should forbear and spare his estate, either on the ground of friendship or right of hospitality that was betwixt them, or on purpose to give his enemies an occasion of traducing him; that then he did freely bestow upon the state all his land and the buildings upon it for the public use. The *Lacedæmonians*, therefore, and their allies, with a great army, invaded the Athenian territories, under the conduct of King *Archidamus*, and laying waste the country, marched on as far as *Acharnæ*, and there pitched their camp, presuming that the Athenians would never endure that, but would come out and fight them for their country's and their honour's sake. But Pericles looked upon it as dangerous to engage in battle, to the risk of the city itself, against sixty thousand men-at-arms of *Peloponnesians* and *Bœotians*; for so many they were in number that made the

inroad at first; and he endeavoured to appease those who were desirous to fight, and were grieved and discontented to see how things went, and gave them good words, saying, that "trees, when they are lopped and cut, grow up again in a short time, but men, being once lost, cannot easily be recovered." He did not convene the people into an assembly, for fear lest they should force him to act against his judgment; but, like a skilful steersman or pilot of a ship, who, when a sudden squall comes on, out at sea, makes all his arrangements, sees that all is tight and fast, and then follows the dictates of his skill, and minds the business of the ship, taking no notice of the tears and entreaties of the sea-sick and fearful passengers, so he, having shut up the city gates, and placed guards at all posts for security, followed his own reason and judgment, little regarding those that cried out against him and were angry at his management, although there were a great many of his friends that urged him with requests, and many of his enemies threatened and accused him for doing as he did, and many made songs and lampoons upon him, which were sung about the town to his disgrace, reproaching him with the cowardly exercise of his office of general, and the tame abandonment of everything to the enemy's hands.

Cleon, also, already was among his assailants, making use of the feeling against him as a step to the leadership of the people, as appears in the anapæstic verses of Hermippus—

"Satyr-king, instead of swords,
Will you always handle words?
Very brave indeed we find them,
But a Telos lurks behind them.

"Yet to gnash your teeth you're seen,
When the little dagger keen,
Whetted every day anew,
Of sharp Cleon touches you."

Pericles, however, was not at all moved by any attacks, but took all patiently, and submitted in silence to the disgrace they threw upon him and the ill-will they bore him; and, sending out a fleet of a hundred galleys to Peloponnesus, he did not go along with it in person, but stayed behind, that he might watch at home and keep the city under his own control, till the Peloponnesians broke up their camp and were gone. Yet to soothe the common

people, jaded and distressed with the war, he relieved them with distributions of public moneys, and ordained new divisions of subject land. For having turned out all the people of Ægina, he parted the island among the Athenians according to lot. Some comfort, also, and ease in their miseries, they might receive from what their enemies endured. For the fleet, sailing round the Peloponnese, ravaged a great deal of the country, and pillaged and plundered the towns and smaller cities; and by land he himself entered with an army the Megarian country, and made havoc of it all. Whence it is clear that the Peloponnesians, though they did the Athenians much mischief by land, yet suffering as much themselves from them by sea, would not have protracted the war to such a length, but would quickly have given it over, as Pericles at first foretold they would, had not some divine power crossed human purposes.

In the first place, the pestilential disease, or plague, seized upon the city, and ate up all the flower and prime of their youth and strength. Upon occasion of which, the people, discontented and afflicted in their souls, as well as in their bodies, were utterly enraged like madmen against Pericles, and, like patients grown delirious, sought to lay violent hands on their physician, or, as it were, their father. They had been possessed, by his enemies, with the belief that the occasion of the plague was the crowding of the country people together into the town, forced as they were now, in the heat of the summer-weather, to dwell many of them together even as they could, in small tenements and stifling hovels, and to be tied to a lazy course of life within doors, whereas before they lived in a pure, open, and free air. The cause and author of all this, said they, is he who on account of the war has poured a multitude of people in upon us within the walls, and uses all these men that he has here upon no employ or service, but keeps them pent up like cattle, to be overrun with infection from one another, affording them neither shift of quarters nor any refreshment.

With the design to remedy these evils, and do the enemy some inconvenience, Pericles got a hundred and fifty galleys ready, and having embarked many tried soldiers, both foot and horse, was about to sail out, giving great hope to his citizens, and no less alarm to his enemies, upon the sight of so great a force. And now the vessels having their complement of men, and Pericles

being gone aboard his own galley, it happened that the sun was eclipsed, and it grew dark on a sudden, to the affright of all, for this was looked upon as extremely ominous. Pericles, therefore, perceiving the steersman seized with fear and at a loss what to do, took his cloak and held it up before the man's face, and screening him with it so that he could not see, asked him whether he imagined there was any great hurt, or the sign of any great hurt in this, and he answering No, "Why," said he, "and what does that differ from this, only that what has caused that darkness there, is something greater than a cloak?" This is a story which philosophers tell their scholars. Pericles, however, after putting out to sea, seems not to have done any other exploit befitting such preparations, and when he had laid siege to the holy city Epidaurus, which gave him some hope of surrender, miscarried in his design by reason of the sickness. For it not only seized upon the Athenians, but upon all others, too, that held any sort of communication with the army. Finding after this the Athenians ill-affected and highly displeased with him, he tried and endeavoured what he could to appease and re-encourage them. But he could not pacify or allay their anger, nor persuade or prevail with them any way, till they freely passed their votes upon him, resumed their power, took away his command from him, and fined him in a sum of money; which by their account that say least, was fifteen talents, while they who reckon most, name fifty. The name prefixed to the accusation was Cleon, as Idomeneus tells us; Simmias, according to Theophrastus; and Heraclides Ponticus gives it as Lacratidas.

After this, public troubles were soon to leave him unmolested; the people, so to say, discharged their passion in their stroke, and lost their stings in the wound. But his domestic concerns were in an unhappy condition, many of his friends and acquaintance having died in the plague time, and those of his family having long since been in disorder and in a kind of mutiny against him. For the eldest of his lawfully begotten sons, Xanthippus by name, being naturally prodigal, and marrying a young and expensive wife, the daughter of Tisander, son of Epilycus, was highly offended at his father's economy in making him but a scanty allowance, by little and little at a time. He sent, therefore, to a friend one day and borrowed some money of him in his father Pericles's name, pretending it was by his order. The man

coming afterward to demand the debt, Pericles was so far from yielding to pay it, that he entered an action against him. Upon which the young man, Xanthippus, thought himself so ill-used and disobliged that he openly reviled his father; telling first, by way of ridicule, stories about his conversations at home, and the discourses he had with the sophists and scholars that came to his house. As, for instance, how one who was a practiser of the five games of skill, having with a dart or javelin unawares against his will struck and killed Epithimus the Pharsalian, his father spent a whole day with Protagoras in a serious dispute, whether the javelin, or the man that threw it, or the masters of the games who appointed these sports, were, according to the strictest and best reason, to be accounted the cause of this mischance. Besides this, Stesimbrotus tells us that it was Xanthippus who spread abroad among the people the infamous story concerning his own wife; and in general that this difference of the young man's with his father, and the breach betwixt them, continued never to be healed or made up till his death. For Xanthippus died in the plague time of the sickness. At which time Pericles also lost his sister, and the greatest part of his relations and friends, and those who had been most useful and serviceable to him in managing the affairs of state. However, he did not shrink or give in upon these occasions, nor betray or lower his high spirit and the greatness of his mind under all his misfortunes; he was not even so much as seen to weep or to mourn, or even attend the burial of any of his friends or relations, till at last he lost his only remaining legitimate son. Subdued by this blow, and yet striving still, as far as he could, to maintain his principle, and to preserve and keep up the greatness of his soul, when he came, however, to perform the ceremony of putting a garland of flowers upon the head of the corpse, he was vanquished by his passion at the sight, so that he burst into exclamations, and shed copious tears, having never done any such thing in his life before.

The city having made trial of other generals for the conduct of war, and orators for business of state, when they found there was no one who was of weight enough for such a charge, or of authority sufficient to be trusted with so great a command, regretted the loss of him, and invited him again to address and advise them, and to reassume the office of general. He, however, lay at home in dejection and mourning; but was persuaded

by Alcibiades and others of his friends to come abroad and show himself to the people; who having, upon his appearance, made their acknowledgments, and apologised for their untowardly treatment of him, he undertook the public affairs once more; and, being chosen general, requested that the statute concerning base-born children, which he himself had formerly caused to be made, might be suspended; that so the name and race of his family might not, for absolute want of a lawful heir to succeed, be wholly lost and extinguished. The case of the statute was thus: Pericles, when long ago at the height of his power in the state, having then, as has been said, children lawfully begotten, proposed a law that those only should be reputed true citizens of Athens who were born of such parents as were both Athenians. After this, the King of Egypt having sent to the people, by way of present, forty thousand bushels of wheat, which were to be shared out among the citizens, a great many actions and suits about legitimacy occurred, by virtue of that edict; cases which, till that time, had not been known nor taken notice of; and several persons suffered by false accusations. There were little less than five thousand who were convicted and sold for slaves; those who, enduring the test, remained in the government and passed muster for true Athenians were found upon the poll to be fourteen thousand and forty persons in number.

It looked strange, that a law, which had been carried so far against so many people, should be cancelled again by the same man that made it; yet the present calamity and distress which Pericles laboured under in his family broke through all objections, and prevailed with the Athenians to pity him, as one whose losses and misfortunes had sufficiently punished his former arrogance and haughtiness. His sufferings deserved, they thought, their pity, and even indignation, and his request was such as became a man to ask and men to grant; they gave him permission to enroll his son in the register of his fraternity, giving him his own name. This son afterward, after having defeated the Peloponnesians at Arginusæ, was, with his fellow-generals, put to death by the people.

About the time when his son was enrolled, it should seem the plague seized Pericles, not with sharp and violent fits, as it did others that had it, but with a dull and lingering distemper, attended with various changes and alterations, leisurcly, by little

and little, wasting the strength of his body, and undermining the noble faculties of his soul. So that Theophrastus, in his *Morals*, when discussing whether men's characters change with their circumstances, and their moral habits, disturbed by the ailments of their bodies, start aside from the rules of virtue, has left it upon record, that Pericles, when he was sick, showed one of his friends that came to visit him an amulet or charm that the women had hung about his neck; as much as to say, that he was very sick indeed when he would admit of such a foolery as that was.

When he was now near his end, the best of the citizens and those of his friends who were left alive, sitting about him, were speaking of the greatness of his merit, and his power, and reckoning up his famous actions and the number of his victories; for there were no less than nine trophies, which, as their chief commander and conqueror of their enemies, he had set up for the honour of the city. They talked thus together among themselves, as though he were unable to understand or mind what they said, but had now lost his consciousness. He had listened, however, all the while, and attended to all, and, speaking out among them, said that he wondered they should commend and take notice of things which were as much owing to fortune as to anything else, and had happened to many other commanders, and, at the same time, should not speak or make mention of that which was the most excellent and greatest thing of all. "For," said he, "no Athenian, through my means, ever wore mourning."

He was indeed a character deserving our high admiration not only for his equitable and mild temper, which all along in the many affairs of his life, and the great animosities which he incurred, he constantly maintained; but also for the high spirit and feeling which made him regard it the noblest of all his honours that, in the exercise of such immense power, he never had gratified his envy or his passion, nor ever had treated any enemy as irreconcilably opposed to him. And to me it appears that this one thing gives that otherwise childish and arrogant title a fitting and becoming significance; so dispassionate a temper, a life so pure and unblemished, in the height of power and place, might well be called Olympian, in accordance with our conceptions of the divine beings, to whom, as the natural

authors of all good and of nothing evil, we ascribe the rule and government of the world. Not as the poets represent, who, while confounding us with their ignorant fancies, are themselves confuted by their own poems and fictions, and call the place, indeed, where they say the gods make their abode, a secure and quiet seat, free from all hazards and commotions, untroubled with winds or with clouds, and equally through all time illumined with a soft serenity and a pure light as though such were a home most agreeable for a blessed and immortal nature; and yet, in the meanwhile, affirm that the gods themselves are full of trouble and enmity and anger and other passions, which no way become or belong to even men that have any understanding. But this will, perhaps, seem a subject fitter for some other consideration, and that ought to be treated of in some other place.

The course of public affairs after his death produced a quick and speedy sense of the loss of Pericles. Those who, while he lived, resented his great authority, as that which eclipsed themselves, presently after his quitting the stage, making trial of other orators and demagogues, readily acknowledged that there never had been in nature such a disposition as his was, more moderate and reasonable in the height of that state he took upon him, or more grave and impressive in the mildness which he used. And that invidious arbitrary power, to which formerly they gave the name of monarchy and tyranny, did then appear to have been the chief bulwark of public safety; so great a corruption and such a flood of mischief and vice followed which he, by keeping weak and low, had withheld from notice, and had prevented from attaining incurable height through a licentious impunity.

ALCIBIADES

ALCIBIADES, as it is supposed, was anciently descended from Eurysaces, the son of Ajax, by his father's side; and by his mother's side from Alcmaeon. Dinomache, his mother, was the daughter of Megacles. His father, Clinias, having fitted out a galley at his own expense, gained great honour in the sea-fight at Artemisium, and was afterwards slain in the battle of Coronea, fighting against the Bœotians. Pericles and Ariphron, the sons of Xanthippus, nearly related to him, became the guardians of Alcibiades. It has been said not untruly that the friendship which Socrates felt for him has much contributed to his fame; and certain it is, that, though we have no account from any writer concerning the mother of Nicias or Demosthenes, of Lamachus or Phormion, of Thrasybulus or Theramenes, notwithstanding these were all illustrious men of the same period, yet we know even the nurse of Alcibiades, that her country was Lacedæmon, and her name Amycla; and that Zopyrus was his teacher and attendant; the one being recorded by Antisthenes, and the other by Plato.

It is not, perhaps, material to say anything of the beauty of Alcibiades, only that it bloomed with him in all the ages of his life, in his infancy, in his youth, and in his manhood; and, in the peculiar character becoming to each of these periods, gave him, in every one of them, a grace and a charm. What Euripides says, that—

“Of all fair things the autumn, too, is fair,”

is by no means universally true. But it happened so with Alcibiades, amongst few others, by reason of his happy constitution and natural vigour of body. It is said that his lisping, when he spoke, became him well, and gave a grace and persuasiveness to his rapid speech. Aristophanes takes notice of it in the verses in which he jests at Theorus; "How like a colax he is," says Alcibiades, meaning a corax; on which it is remarked:—

"How very happily he lisped the truth."

Archippus also alludes to it in a passage where he ridicules the son of Alcibiades:—

"That people may believe him like his father,
He walks like one dissolved in luxury,
Lets his robe trail behind him on the ground,
Carelessly leans his head, and in his talk
Affects to lisp."

His conduct displayed many great inconsistencies and variations, not unnaturally, in accordance with the many and wonderful vicissitudes of his fortunes; but among the many strong passions of his real character, the one most prevailing of all was his ambition and desire of superiority, which appears in several anecdotes told of his sayings whilst he was a child. Once being hard pressed in wrestling, and fearing to be thrown, he got the hand of his antagonist to his mouth, and bit it with all his force; when the other loosed his hold presently, and said, "You bite, Alcibiades, like a woman." "No," replied he, "like a lion." Another time as he played at dice in the street, being then but a child, a loaded cart came that way, when it was his turn to throw; at first he called to the driver to stop, because he was to throw in the way over which the cart was to pass; but the man giving him no attention and driving on, when the rest of the boys divided and gave way, Alcibiades threw himself on his face before the cart and, stretching himself out, bade the carter pass on now if he would; which so startled the man, that he put back his horses, while all that saw it were terrified, and, crying out, ran to assist Alcibiades. When he began to study, he obeyed all his other masters fairly well, but refused to learn upon the flute, as a sordid thing, and not becoming a free citizen; saying that to play on the lute or the harp does not in any way disfigure a man's body or face, but one is hardly to be known by the most

intimate friends when playing on the flute. Besides, one who plays on the harp may speak or sing at the same time; but the use of the flute stops the mouth, intercepts the voice, and prevents all articulation. "Therefore," said he, "let the Theban youths pipe, who do not know how to speak, but we Athenians, as our ancestors have told us, have Minerva for our patroness, and Apollo for our protector, one of whom threw away the flute, and the other stripped the Flute-player of his skin." Thus, between raillery and good earnest, Alcibiades kept not only himself but others from learning, as it presently became the talk of the young boys, how Alcibiades despised playing on the flute, and ridiculed those who studied it. In consequence of which, it ceased to be reckoned amongst the liberal accomplishments, and became generally neglected.

It is stated in the invective which Antiphon wrote against Alcibiades, that once, when he was a boy, he ran away to the house of Democrates, one of those who made a favourite of him, and that Aripnon had determined to cause proclamation to be made for him, had not Pericles diverted him from it, by saying, that if he were dead, the proclaiming of him could only cause it to be discovered one day sooner, and if he were safe, it would be a reproach to him as long as he lived. Antiphon also says, that he killed one of his own servants with the blow of a staff in Sibyrtius's wrestling ground. But it is unreasonable to give credit to all that is objected by an enemy, who makes open profession of his design to defame him.

It was manifest that the many well-born persons who were continually seeking his company, and making their court to him, were attracted and captivated by his brilliant and extraordinary beauty only. But the affection which Socrates entertained for him is a great evidence of the natural noble qualities and good disposition of the boy, which Socrates, indeed, detected both in and under his personal beauty; and, hearing that his wealth and station, and the great number both of strangers and Athenians who flattered and caressed him, might at last corrupt him, resolved, if possible, to interpose, and preserve so hopeful a plant from perishing in the flower, before its fruit came to perfection. For never did fortune surround and enclose a man with so many of those things which we vulgarly call goods, or so protect him from every weapon of philosophy, and fence him

from every access of free and searching words, as she did Alcibiades; who, from the beginning, was exposed to the flatteries of those who sought merely his gratification, such as might well unnerve him, and indispose him to listen to any real adviser or instructor. Yet such was the happiness of his genius, that he discerned Socrates from the rest, and admitted him, whilst he drove away the wealthy and the noble who made court to him. And, in a little time, they grew intimate, and Alcibiades, listening now to language entirely free from every thought of unmanly fondness and silly displays of affection, finding himself with one who sought to lay open to him the deficiencies of his mind, and repress his vain and foolish arrogance—

“Dropped like the craven cock his conquered wing.”

He esteemed these endeavours of Socrates as most truly a means which the gods made use of for the care and preservation of youth, and began to think meanly of himself and to admire him; to be pleased with his kindness, and to stand in awe of his virtue; and, unawares to himself, there became formed in his mind that reflex image and reciprocation of Love, or Anteros, that Plato talks of. It was a matter of general wonder, when people saw him joining Socrates in his meals and his exercises, living with him in the same tent, whilst he was reserved and rough to all others who made their addresses to him, and acted, indeed, with great insolence to some of them. As in particular to Anytus, the son of Anthemion, one who was very fond of him, and invited him to an entertainment which he had prepared for some strangers. Alcibiades refused the invitation; but, having drunk to excess at his own house with some of his companions, went thither with them to play some frolic; and, standing at the door of the room where the guests were enjoying themselves, and seeing the tables covered with gold and silver cups, he commanded his servants to take away the one-half of them, and carry them to his own house; and then, disdaining so much as to enter into the room himself, as soon as he had done this, went away. The company was indignant, and exclaimed at his rude and insulting conduct; Anytus, however, said, on the contrary, he had shown great consideration and tenderness in taking only a part when he might have taken all.

He behaved in the same manner to all others who courted

him except only one stranger, who, as the story is told, having but a small estate, sold it all for about a hundred staters, which he presented to Alcibiades, and besought him to accept. Alcibiades, smiling and well pleased at the thing, invited him to supper, and, after a very kind entertainment, gave him his gold again, requiring him, moreover, not to fail to be present the next day, when the public revenue was offered to farm, and to outbid all others. The man would have excused himself, because the contract was so large, and would cost many talents; but Alcibiades, who had at that time a private pique against the existing farmers of the revenue, threatened to have him beaten if he refused. The next morning, the stranger, coming to the market-place, offered a talent more than the existing rate; upon which the farmers, enraged and consulting together, called upon him to name his sureties, concluding that he could find none. The poor man, being startled at the proposal, began to retire; but Alcibiades, standing at a distance, cried out to the magistrates, "Set my name down, he is a friend of mine; I will be security for him." When the other bidders heard this, they perceived that all their contrivance was defeated; for their way was, with the profits of the second year to pay the rent for the year preceding; so that, not seeing any other way to extricate themselves out of the difficulty, they began to entreat the stranger, and offered him a sum of money. Alcibiades would not suffer him to accept of less than a talent; but when that was paid down, he commanded him to relinquish the bargain, having by this device relieved his necessity.

Though Socrates had many and powerful rivals, yet the natural good qualities of Alcibiades gave his affection the mastery. His words overcame him so much, as to draw tears from his eyes, and to disturb his very soul. Yet sometimes he would abandon himself to flatterers, when they proposed to him varieties of pleasure, and would desert Socrates; who, then, would pursue him, as if he had been a fugitive slave. He despised every one else, and had no reverence or awe for any one but him. Cleanthes the philosopher, speaking of one to whom he was attached, says his only hold on him was by his ears, while his rivals had all the others offered them; and there is no question that Alcibiades was very easily caught by pleasure; and the expression used by Thucydides about the excesses of his habitual

course of living gives occasion to believe so. But those who endeavoured to corrupt Alcibiades took advantage chiefly of his vanity and ambition, and thrust him on unseasonably to undertake great enterprises, persuading him, that as soon as he began to concern himself in public affairs, he would not only obscure the rest of the generals and statesmen, but outdo the authority and the reputation which Pericles himself had gained in Greece. But in the same manner as iron which is softened by the fire grows hard with the cold and all its parts are closed again, so, as often as Socrates observed Alcibiades to be misled by luxury or pride, he reduced and corrected him by his addresses, and made him humble and modest, by showing him in how many things he was deficient, and how very far from perfection in virtue.

When he was past his childhood, he went once to a grammar-school, and asked the master for one of Homer's books; and he making answer that he had nothing of Homer's, Alcibiades gave him a blow with his fist, and went away. Another schoolmaster telling him that he had Homer corrected by himself; "How?" said Alcibiades, "and do you employ your time in teaching children to read? You, who are able to amend Homer, may well undertake to instruct men." Being once desirous to speak with Pericles, he went to his house and was told there that he was not at leisure, but busied in considering how to give up his accounts to the Athenians; Alcibiades, as he went away, said, it "were better for him to consider how he might avoid giving up his accounts at all."

Whilst he was very young, he was a soldier in the expedition against Potidæa, where Socrates lodged in the same tent with him, and stood next to him in battle. Once there happened a sharp skirmish, in which they both behaved with signal bravery; but Alcibiades receiving a wound, Socrates threw himself before him to defend him, and beyond any question saved him and his arms from the enemy, and so in all justice might have challenged the prize of valour. But the generals appearing eager to adjudge the honour to Alcibiades, because of his rank, Socrates, who desired to increase his thirst after glory of a noble kind, was the first to give evidence for him, and pressed them to crown him, and to decree to him the complete suit of armour. Afterwards, in the battle of Delium, when the Athenians were routed,

and Socrates with a few others was retreating on foot, Alcibiades, who was on horseback, observing it, would not pass on, but stayed to shelter him from the danger, and brought him safe off, though the enemy pressed hard upon them, and cut off many. But this happened some time after.

He gave a box on the ear to Hipponicus, the father of Callias, whose birth and wealth made him a person of great influence and repute. And this he did unprovoked by any passion or quarrel between them, but only because, in a frolic, he had agreed with his companions to do it. People were justly offended at this insolence when it became known through the city; but early the next morning, Alcibiades went to his house and knocked at the door, and being admitted to him, took off his outer garment, and presenting his naked body, desired him to scourge and chastise him as he pleased. Upon this Hipponicus forgot all his resentment, and not only pardoned him, but soon after gave him his daughter Hipparete in marriage. Some say that it was not Hipponicus, but his son Callias, who gave Hipparete to Alcibiades, together with a portion of ten talents, and that after, when she had a child, Alcibiades forced him to give ten talents more, upon pretence that such was the agreement if she brought him any children. Afterwards, Callias, for fear of coming to his death by his means, declared, in a full assembly of the people, that, if he should happen to die without children, the state should inherit his house and all his goods. Hipparete was a virtuous and dutiful wife, but, at last, growing impatient of the outrages done to her by her husband's continual entertaining of courtesans, as well strangers as Athenians, she departed from him and retired to her brother's house. Alcibiades seemed not at all concerned at this, and lived on still in the same luxury; but the law requiring that she should deliver to the archon in person, and not by proxy, the instrument by which she claimed a divorce, when, in obedience to the law, she presented herself before him to perform this, Alcibiades came in, caught her up, and carried her home through the market-place, no one daring to oppose him nor to take her from him. She continued with him till her death, which happened not long after, when Alcibiades had gone to Ephesus. Nor is this violence to be thought so very enormous or unmanly. For the law, in making her who desires to be divorced appear in public, seems to design to give

her husband an opportunity of treating with her, and endeavouring to retain her.

Alcibiades had a dog which cost him seventy minas, and was a very large one, and very handsome. His tail, which was his principal ornament, he caused to be cut off, and his acquaintances exclaiming at him for it, and telling him that all Athens was sorry for the dog, and cried out upon him for this action, he laughed, and said, "Just what I wanted has happened then. I wished the Athenians to talk about this, that they might not say something worse of me."

It is said that the first time he came into the assembly was upon occasion of a largess of money which he made to the people. This was not done by design, but as he passed along he heard a shout, and inquiring the cause, and having learned that there was a donative making to the people, he went in amongst them and gave money also. The multitude thereupon applauding him, and shouting, he was so transported at it, that he forgot a quail which he had under his robe, and the bird, being frightened with the noise, flew off; upon which the people made louder acclamations than before, and many of them started up to pursue the bird; and one Antiochus, a pilot, caught it and restored it to him, for which he was ever after a favourite with Alcibiades.

He had great advantages for entering public life; his noble birth, his riches, the personal courage he had shown in divers battles, and the multitude of his friends and dependents, threw open, so to say, folding-doors for his admittance. But he did not consent to let his power with the people rest on anything, rather than on his own gift of eloquence. That he was a master in the art of speaking, the comic poets bear him witness; and the most eloquent of public speakers, in his oration against Midias, allows that Alcibiades, among other perfections, was a most accomplished orator. If, however, we give credit to Theophrastus, who of all philosophers was the most curious inquirer, and the greatest lover of history, we are to understand that Alcibiades had the highest capacity for inventing, for discerning what was the right thing to be said for any purpose, and on any occasion; but aiming not only at saying what was required, but also at saying it well, in respect, that is, of words and phrases, when these did not readily occur, he would often pause in the middle

of his discourse for want of the apt word, and would be silent and stop till he could recollect himself, and had considered what to say.

His expenses in horses kept for the public games, and in the number of his chariots, were matter of great observation; never did any one but he, either private person or king, send seven chariots to the Olympic games. And to have carried away at once the first, the second, and the fourth prize, as Thucydides says, or the third, as Euripides relates it, outdoes far away every distinction that ever was known or thought of in that kind. Euripides celebrates his success in this manner:—

“—But my song to you,
Son of Clinias, is due.
Victory is noble; how much more
To do as never Greek before;
To obtain in the great chariot race
The first, the second, and third place;
With easy step advanced to fame
To bid the herald three times claim
The olive for one victor's name.”

The emulation displayed by the deputations of various states in the presents which they made to him, rendered this success yet more illustrious. The Ephesians erected a tent for him, adorned magnificently; the city of Chios furnished him with provender for his horses and with great numbers of beasts for sacrifice; and the Lesbians sent him wine and other provisions for the many great entertainments which he made. Yet in the midst of all this he escaped not without censure, occasioned either by the ill-nature of his enemies or by his own misconduct. For it is said, that one Diomedes, an Athenian, a worthy man and a friend to Alcibiades, passionately desiring to obtain the victory at the Olympic games, and having heard much of a chariot which belonged to the state at Argos, where he knew that Alcibiades had great power and many friends, prevailed with him to undertake to buy the chariot. Alcibiades did indeed buy it, but then claimed it for his own, leaving Diomedes to rage at him, and to call upon the gods and men to bear witness to the injustice. It would seem there was a suit at law commenced upon this occasion, and there is yet extant an oration concerning the chariot, written by Isocrates in defence of the son of

Alcibiades. But the plaintiff in this action is named Tisias, and not Diomedes.

As soon as he began to intermeddle in the government, which was when he was very young, he quickly lessened the credit of all who aspired to the confidence of the people except Phæax, the son of Erasistratus, and Nicias, the son of Niceratus, who alone could contest it with him. Nicias was arrived at a mature age, and was esteemed their first general. Phæax was but a rising statesman like Alcibiades; he was descended from noble ancestors, but was his inferior, as in many other things, so, principally, in eloquence. He possessed rather the art of persuading in private conversation than of debate before the people, and was, as Eupolis said of him—

“The best of talkers, and of speakers worst.”

There is extant an oration written by Phæax against Alcibiades, in which, amongst other things, it is said, that Alcibiades made daily use at his table of many gold and silver vessels, which belonged to the commonwealth, as if they had been his own.

There was a certain Hyperbolus, of the township of Perithœdæ, whom Thucydides also speaks of as a man of bad character, a general butt for the mockery of all the comic writers of the time, but quite unconcerned at the worst things they could say, and, being careless of glory, also insensible of shame; a temper which some people call boldness and courage, whereas it is indeed impudence and recklessness. He was liked by nobody, yet the people made frequent use of him, when they had a mind to disgrace or calumniate any persons in authority. At this time, the people, by his persuasions, were ready to proceed to pronounce the sentence of ten years' banishment, called ostracism. This they made use of to humiliate and drive out of the city such citizens as outdid the rest in credit and power, indulging not so much perhaps their apprehensions as their jealousies in this way. And when, at this time, there was no doubt but that the ostracism would fall upon one of those three, Alcibiades contrived to form a coalition of parties, and, communicating his project to Nicias, turned the sentence upon Hyperbolus himself. Others say, that it was not with Nicias, but Phæax, that he consulted, and by help of his party procured the banishment of Hyperbolus, when he suspected nothing less. For, before that

time, no mean or obscure person had ever fallen under the punishment, so that Plato, the comic poet, speaking of Hyperbolus, might well say—

“The man deserved the fate; deny’t who can?
Yes, but the fate did not deserve the man;
Not for the like of him and his slave-brands
Did Athens put the sherd into our hands.”

But we have given elsewhere a fuller statement of what is known to us of the matter.

Alcibiades was not less disturbed at the distinctions which Nicias gained amongst the enemies of Athens than at the honours which the Athenians themselves paid to him. For though Alcibiades was the proper appointed person to receive all Lacedæmonians when they came to Athens, and had taken particular care of those that were made prisoners at Pylos, yet, after they had obtained the peace and restitution of the captives, by the procurement chiefly of Nicias, they paid him very special attentions. And it was commonly said in Greece, that the war was begun by Pericles, and that Nicias made an end of it, and the peace was generally called the peace of Nicias. Alcibiades was extremely annoyed at this, and being full of envy, set himself to break the league. First, therefore, observing that the Argives, as well out of fear as hatred to the Lacedæmonians, sought for protection against them, he gave them a secret assurance of alliance with Athens. And communicating, as well in person as by letters, with the chief advisers of the people there, he encouraged them not to fear the Lacedæmonians, nor make concessions to them, but to wait a little, and keep their eyes on the Athenians, who, already, were all but sorry they had made peace, and would soon give it up. And afterwards, when the Lacedæmonians had made a league with the Boeotians, and had not delivered up Panactum entire, as they ought to have done by the treaty, but only after first destroying it, which gave great offense to the people of Athens, Alcibiades laid hold of that opportunity to exasperate them more highly. He exclaimed fiercely against Nicias, and accused him of many things, which seemed probable enough: as that, when he was general, he made no attempt himself to capture their enemies that were shut up in the isle of Sphacteria, but, when they were afterwards made

prisoners by others, he procured their release and sent them back to the Lacedæmonians, only to get favour with them; that he would not make use of his credit with them to prevent their entering into this confederacy with the Bœotians and Corinthians, and yet, on the other side, that he sought to stand in the way of those Greeks who were inclined to make an alliance and friendship with Athens, if the Lacedæmonians did not like it.

It happened, at the very time when Nicias was by these arts brought into disgrace with the people, that ambassadors arrived from Lacedæmon, who, at their first coming, said what seemed very satisfactory, declaring that they had full powers to arrange all matters in dispute upon fair and equal terms. The council received their propositions, and the people were to assemble on the morrow to give them audience. Alcibiades grew very apprehensive of this, and contrived to gain a secret conference with the ambassadors. When they were met, he said: "What is it you intend, you men of Sparta? Can you be ignorant that the council always act with moderation and respect towards ambassadors, but that the people are full of ambition and great designs? So that, if you let them know what full powers your commission gives you, they will urge and press you to unreasonable conditions. Quit, therefore, this indiscreet simplicity, if you expect to obtain equal terms from the Athenians, and would not have things extorted from you contrary to your inclinations, and begin to treat with the people upon some reasonable articles, not avowing yourselves plenipotentiaries; and I will be ready to assist you, out of good-will to the Lacedæmonians." When he had said thus, he gave them his oath for the performance of what he promised, and by this way drew them from Nicias to rely entirely upon himself, and left them full of admiration of the discernment and sagacity they had seen in him. The next day, when the people were assembled and the ambassadors introduced, Alcibiades, with great apparent courtesy, demanded of them, With what powers they were come? They made answer that they were not come as plenipotentiaries.

Instantly upon that, Alcibiades, with a loud voice, as though he had received and not done the wrong, began to call them dishonest prevaricators, and to urge that such men could not possibly come with a purpose to say or do anything that was sincere. The council was incensed, the people were in a rage,

and Nicias, who knew nothing of the deceit and the imposture, was in the greatest confusion, equally surprised and ashamed at such a change in the men. So thus the Lacedæmonian ambassadors were utterly rejected, and Alcibiades was declared general, who presently united the Argives, the Eleans, and the people of Mantinea, into a confederacy with the Athenians.

No man commended the method by which Alcibiades effected all this, yet it was a great political feat thus to divide and shake almost all Peloponnesus, and to combine so many men in arms against the Lacedæmonians in one day before Mantinea; and, moreover, to remove the war and the danger so far from the frontier of the Athenians, that even success would profit the enemy but little, should they be conquerors, whereas, if they were defeated, Sparta itself was hardly safe.

After this battle at Mantinea, the select thousand of the army of the Argives attempted to overthrow the government of the people in Argos, and make themselves masters of the city; and the Lacedæmonians came to their aid and abolished the democracy. But the people took arms again, and gained the advantage, and Alcibiades came in to their aid and completed the victory, and persuaded them to build long walls, and by that means to join their city to the sea, and so to bring it wholly within reach of the Athenian power. To this purpose he procured them builders and masons from Athens, and displayed the greatest zeal for their service, and gained no less honour and power to himself than to the commonwealth of Athens. He also persuaded the people of Patræ to join their city to the sea, by building long walls; and when some one told them, by way of warning, that the Athenians would swallow them up at last, Alcibiades made answer, "Possibly it may be so, but it will be by little and little, and beginning at the feet, whereas the Lacedæmonians will begin at the head and devour you all at once." Nor did he neglect either to advise the Athenians to look to their interests by land, and often put the young men in mind of the oath which they had made at Agraulos, to the effect that they would account wheat and barley, and vines and olives, to be the limits of Attica; by which they were taught to claim a title to all land that was cultivated and productive.

But with all these words and deeds, and with all this sagacity and eloquence, he intermingled exorbitant luxury and wanton-

ness, in his eating and drinking and dissolute living; wore long purple robes like a woman, which dragged after him as he went through the market-place; caused the planks of his galley to be cut away, that so he might lie the softer, his bed not being placed on the boards, but hanging upon girths. His shield, again, which was richly gilded, had not the usual ensigns of the Athenians, but a Cupid, holding a thunderbolt in his hand, was painted upon it. The sight of all this made the people of good repute in the city feel disgust and abhorrence, and apprehension also, at his free living, and his contempt of law, as things monstrous in themselves, and indicating designs of usurpation. Aristophanes has well expressed the people's feelings toward him,—

“They love, and hate, and cannot do without him.”

And still more strongly, under a figurative expression,—

“Best rear no lion in your state, ’tis true;
But treat him like a lion if you do.”

The truth is, his liberalities, his public shows, and other munificence to the people, which were such as nothing could exceed, the glory of his ancestors, the force of his eloquence, the grace of his person, his strength of body, joined with his great courage and knowledge in military affairs, prevailed upon the Athenians to endure patiently his excesses, to indulge many things to him, and, according to their habit, to give the softest names to his faults, attributing them to youth and good nature. As, for example, he kept Agatharcus, the painter, a prisoner till he had painted his whole house, but then dismissed him with a reward. He publicly struck Taureas, who exhibited certain shows in opposition to him and contended with him for the prize. He selected for himself one of the captive Melian women, and had a son by her, whom he took care to educate. This the Athenians styled great humanity, and yet he was the principal cause of the slaughter of all the inhabitants of the isle of Melos who were of age to bear arms, having spoken in favour of that decree. When Aristophon, the painter, had drawn Nemea sitting and holding Alcibiades in her arms, the multitudes seemed pleased with the piece, and thronged to see it, but older people disliked and disrelished it, and looked on these things as enor-

mities, and movements towards tyranny. So that it was not said amiss by Arcestratus, that Greece could not support a second Alcibiades. Once, when Alcibiades succeeded well in an oration which he made, and the whole assembly attended upon him to do him honour, Timon the misanthrope did not pass lightly by him, nor avoid him, as did others, but purposely met him, and taking him by the hand, said, "Go on boldly, my son, and increase in credit with the people, for thou wilt one day bring them calamities enough." Some that were present laughed at the saying, and some reviled Timon; but there were others upon whom it made a deep impression; so various was the judgment which was made of him, and so irregular his own character.

The Athenians, even in the lifetime of Pericles, had already cast a longing eye upon Sicily; but did not attempt anything till after his death. Then, under pretence of aiding their confederates, they sent succour upon all occasions to those who were oppressed by the Syracusans, preparing the way for sending over a greater force. But Alcibiades was the person who inflamed this desire of theirs to the height, and prevailed with them no longer to proceed secretly, and by little and little, in their design, but to sail out with a great fleet, and undertake at once to make themselves masters of the island. He possessed the people with great hopes, and he himself entertained yet greater; and the conquest of Sicily, which was the utmost bound of their ambition, was but the mere outset of his expectation. Nicias endeavoured to divert the people from the expedition, by representing to them that the taking of Syracuse would be a work of great difficulty; but Alcibiades dreamed of nothing less than the conquest of Carthage and Libya, and by the accession of these conceiving himself at once made master of Italy and Peloponnesus, seemed to look upon Sicily as little more than a magazine for the war. The young men were soon elevated with these hopes, and listened gladly to those of riper years, who talked wonders of the countries they were going to; so that you might see great numbers sitting in the wrestling grounds and public places, drawing on the ground the figure of the island and the situation of Libya and Carthage. Socrates the philosopher and Meton the astrologer are said, however, never to have hoped for any good to the commonwealth from this war; the one, it is to be supposed, presaging what would ensue, by the intervention

of his attendant Genius; and the other, either upon rational consideration of the project or by use of the art of divination, conceived fears for its issue, and, feigning madness, caught up a burning torch, and seemed as if he would have set his own house on fire. Others report, that he did not take upon him to act the madman, but secretly in the night set his house on fire, and the next morning besought the people, that for his comfort, after such a calamity, they would spare his son from the expedition. By which artifice he deceived his fellow-citizens, and obtained of them what he desired.

Together with Alcibiades, Nicias, much against his will, was appointed general; and he endeavoured to avoid the command, not the less on account of his colleague. But the Athenians thought the war would proceed more prosperously, if they did not send Alcibiades free from all restraint, but tempered his heat with the caution of Nicias. This they chose the rather to do, because Lamachus, the third general, though he was of mature years, yet in several battles had appeared no less hot and rash than Alcibiades himself. When they began to deliberate of the number of forces, and of the manner of making the necessary provisions, Nicias made another attempt to oppose the design, and to prevent the war; but Alcibiades contradicted him, and carried his point with the people. And one Demosthenes, an orator, proposing to give the generals absolute power over the preparations and the whole management of the war, it was presently decreed so. When all things were fitted for the voyage, many unlucky omens appeared. At that very time the feast of Adonis happened in which the women were used to expose, in all parts of the city, images resembling dead men carried out to their burial, and to represent funeral solemnities by lamentations and mournful songs. The mutilation, however, of the images of Mercury, most of which, in one night, had their faces all disfigured, terrified many persons who were wont to despise most things of that nature. It was given out that it was done by the Corinthians, for the sake of Syracusans, who were their colony, in hopes that the Athenians, by such prodigies, might be induced to delay or abandon the war. But the report gained no credit with the people, nor yet the opinion of those who would not believe that there was anything ominous in the matter, but that it was only an extravagant action, com-

mitted, in that sort of sport which runs into licence, by wild young men coming from a debauch. Alike enraged and terrified at the thing, looking upon it to proceed from a conspiracy of persons who designed some commotions in the state, the council, as well as the assembly of the people, which were held frequently in a few days' space, examined diligently everything that might administer ground for suspicion. During this examination, Androcles, one of the demagogues, produced certain slaves and strangers before them, who accused Alcibiades and some of his friends of defacing other images in the same manner, and of having profanely acted the sacred mysteries at a drunken meeting, where one Theodorus represented the herald, Polytion the torch-bearer, and Alcibiades the chief priest, while the rest of the party appeared as candidates for initiation, and received the title of Initiates. These were the matters contained in the articles of information which Thessalus, the son of Cimon, exhibited against Alcibiades, for his impious mockery of the goddesses Ceres and Proserpine. The people were highly exasperated and incensed against Alcibiades upon this accusation, which being aggravated by Androcles, the most malicious of all his enemies, at first disturbed his friends exceedingly. But when they perceived that all the seamen designed for Sicily were for him, and the soldiers also, and when the Argive and Mantincan auxiliaries, a thousand men at arms, openly declared that they had undertaken this distant maritime expedition for the sake of Alcibiades, and that, if he was ill-used, they would all go home, they recovered their courage, and became eager to make use of the present opportunity for justifying him. At this his enemies were again discouraged, fearing lest the people should be more gentle to him in their sentence, because of the occasion they had for his service. Therefore, to obviate this, they contrived that some other orators, who did not appear to be enemies to Alcibiades, but really hated him no less than those who avowed it, should stand up in the assembly and say that it was a very absurd thing that one who was created general of such an army with absolute power, after his troops were assembled, and the confederates were come, should lose the opportunity, whilst the people were choosing his judges by lot, and appointing times for the hearing of the cause. And, therefore, let him set sail at once, good fortune attend him; and

when the war should be at an end, he might then in person make his defence according to the laws.

Alcibiades perceived the malice of this postponement, and, appearing in the assembly, represented that it was monstrous for him to be sent with the command of so large an army, when he lay under such accusations and calumnies; that he deserved to die, if he could not clear himself of the crimes objected to him; but when he had so done, and had proved his innocence, he should then cheerfully apply himself to the war, as standing no longer in fear of false accusers. But he could not prevail with the people, who commanded him to sail immediately. So he departed, together with the other generals, having with them near 140 galleys, 5,100 men at arms, and about 1,300 archers, slingers, and light-armed men, and all the other provisions corresponding.

Arriving on the coast of Italy, he landed at Rhegium, and there stated his views of the manner in which they ought to conduct the war. He was opposed by Nicias; but Lamachus being of his opinion, they sailed for Sicily forthwith, and took Catana. This was all that was done while he was there, for he was soon after recalled by the Athenians to abide his trial. At first, as we before said, there were only some slight suspicions advanced against Alcibiades, and accusations by certain slaves and strangers. But afterwards, in his absence, his enemies attacked him more violently, and confounded together the breaking the images with the profanation of the mysteries, as though both had been committed in pursuance of the same conspiracy for changing the government. The people proceeded to imprison all that were accused, without distinction, and without hearing them, and repented now, considering the importance of the charge, that they had not immediately brought Alcibiades to his trial, and given judgment against him. Any of his friends or acquaintance who fell into the people's hands, whilst they were in this fury, did not fail to meet with very severe usage. Thucydides has omitted to name the informers, but others mention Dioclide and Teucer. Amongst whom is Phrynichus, the comic poet, in whom we find the following:—

“O dearest Hermes! only do take care,
And mind you do not miss your footing there;
Should you get hurt, occasion may arise
For a new Dioclide to tell lies.”

To which he makes Mercury return this answer:—

“will so, for I feel no inclination
To reward Teucer for more information.”

The truth is, his accusers alleged nothing that was certain or solid against him. One of them, being asked how he knew the men who defaced the images, replying, that he saw them by the light of the moon, made a palpable misstatement, for it was just new moon when the fact was committed. This made all men of understanding cry out upon the thing; but the people were as eager as ever to receive further accusations, nor was their first heat at all abated, but they instantly seized and imprisoned every one that was accused. Amongst those who were detained in prison for their trials was Andocides the orator, whose descent the historian Hellanicus deduces from Ulysses. He was always supposed to hate popular government, and to support oligarchy. The chief ground of his being suspected of defacing the images was because the great Mercury, which stood near his house, and was an ancient monument of the tribe *Ægeïs*, was almost the only statue of all the remarkable ones which remained entire. For this cause, it is now called the Mercury of Andocides, all men giving it that name, though the inscription is evidence to the contrary. It happened that Andocides, amongst the rest who were prisoners upon the same account, contracted particular acquaintance and intimacy with one *Timæus*, a person inferior to him in repute, but of remarkable dexterity and boldness. He persuaded Andocides to accuse him and some few others of this crime, urging to him that, upon his confession, he would be, by the decree of the people, secure of his pardon, whereas the event of judgment is uncertain to all men, but to great persons, such as he was, most formidable. So that it was better for him, if he regarded himself, to save his life by falsity, than to suffer an infamous death, as really guilty of the crime. And if he had regard to the public good, it was commendable to sacrifice a few suspected men, by that means to rescue many excellent persons from the fury of the people. Andocides was prevailed upon, and accused himself and some others, and, by the terms of the decree, obtained his pardon, while all the persons named by him, except some few who had saved themselves by flight, suffered death. To gain the greater credit to his information, he accused his own servants amongst others. But notwithstand-

ing this, the people's anger was not wholly appeased; and being now no longer diverted by the mutilators, they were at leisure to pour out their whole rage upon Alcibiades. And, in conclusion, they sent the galley named Salaminian to recall him. But they expressly commanded those that were sent to use no violence, nor seize upon his person, but address themselves to him in the mildest terms, requiring him to follow them to Athens in order to abide his trial, and clear himself before the people. For they feared mutiny and sedition in the army in an enemy's country, which indeed it would have been easy for Alcibiades to effect, if he had wished it. For the soldiers were dispirited upon his departure, expecting for the future tedious delays, and that the war would be drawn out into a lazy length by Nicias, when Alcibiades, who was the spur to action, was taken away. For though Lamachus was a soldier, and a man of courage, poverty deprived him of authority and respect in the army. Alcibiades, just upon his departure, prevented Messena from falling into the hands of the Athenians. There were some in that city who were upon the point of delivering it up, but he, knowing the persons, gave information to some friends of the Syracusans, and so defeated the whole contrivance. When he arrived at Thurii, he went on shore, and, concealing himself there, escaped those who searched after him. But to one who knew him, and asked him if he durst not trust his own native country, he made answer, "In everything else, yes; but in a matter that touches my life, I would not even my own mother, lest she might by mistake throw in the black ball instead of the white." When, afterwards, he was told that the assembly had pronounced judgment of death against him, all he said was, "I will make them feel that I am alive."

The information against him was conceived in this form:—

"Thessalus, the son of Cimon, of the township of Lacia, lays information that Alcibiades, the son of Clinias of the township of the Scambonidæ, has committed a crime against the goddesses Ceres and Proserpine, by representing in derision the holy mysteries, and showing them to his companions in his own house. Where, being habited in such robes as are used by the chief priest when he shows the holy things, he named himself the chief priest, Polytion the torch-bearer, and Theodorus, of the township of Phegæa, the herald; and saluted the rest of his company as Initiates and Novices, all which was done contrary

to the laws and institutions of the Eumolpidæ, and the heralds and priests of the temple at Eleusis."

He was condemned as contumacious upon his not appearing, his property confiscated, and it was decreed that all the priests and priestesses should solemnly curse him. But one of them, Theano, the daughter of Menon, of the township of Agraule, is said to have opposed that part of the decree, saying that her holy office obliged her to make prayers, but not execrations.

Alcibiades, lying under these heavy decrees and sentences, when first he fled from Thurii, passed over into Peloponnesus and remained some time at Argos. But being there in fear of his enemies, and seeing himself utterly hopeless of return to his native country, he sent to Sparta, desiring safe conduct, and assuring them that he would make them amends by his future services for all the mischief he had done them while he was their enemy. The Spartans giving him the security he desired, he went eagerly, was well received, and, at his very first coming, succeeded in inducing them, without any further caution or delay, to send aid to the Syracusans; and so aroused and excited them, that they forthwith despatched Gylippus into Sicily to crush the forces which the Athenians had in Sicily. A second point was to renew the war upon the Athenians at home. But the third thing, and the most important of all, was to make them fortify Decelea, which above everything reduced and wasted the resources of the Athenians.

The renown which he earned by these public services was equalled by the admiration he attracted to his private life; he captivated and won over everybody by his conformity to Spartan habits. People who saw him wearing his hair close cut, bathing in cold water, eating coarse meal, and dining on black broth, doubted, or rather could not believe, that he ever had a cook in his house, or had ever seen a perfumer, or had worn a mantle of Milesian purple. For he had, as it was observed, this peculiar talent and artifice for gaining men's affections, that he could at once comply with and really embrace and enter into their habits and ways of life, and change faster than the chameleon. One colour, indeed, they say the chameleon cannot assume: it cannot itself appear white; but Alcibiades, whether with good men or with bad, could adapt himself to his company, and equally wear the appearance of virtue or vice. At Sparta, he was devoted to

athletic exercises, was frugal and reserved; in Ionia, luxurious, gay, and indolent; in Thrace, always drinking; in Thessaly, ever on horseback; and when he lived with Tisaphernes the Persian satrap, he exceeded the Persians themselves in magnificence and pomp. Not that his natural disposition changed so easily, nor that his real character was so variable, but, whether he was sensible that by pursuing his own inclinations he might give offence to those with whom he had occasion to converse, he transformed himself into any shape, and adopted any fashion, that he observed to be most agreeable to them. So that to have seen him at Lacedæmon, a man, judging by the outward appearance, would have said, " 'Tis not Achilles's son, but he himself; the very man" that Lycurgus designed to form; while his real feeling and acts would have rather provoked the exclamation, " 'Tis the same woman still." For while king Agis was absent, and abroad with the army, he corrupted his wife Timæa, and had a child born by her. Nor did she even deny it, but when she was brought to bed of a son, called him in public Leotychides, but, amongst her confidants and attendants, would whisper that his name was Alcibiades, to such a degree was she transported by her passion for him. He, on the other side, would say, in his vain way, he had not done this thing out of mere wantonness of insult, nor to gratify a passion, but that his race might one day be kings over the Lacedæmonians.

There were many who told Agis that this was so, but time itself gave the greatest confirmation to the story. For Agis, alarmed by an earthquake, had quitted his wife, and for ten months after was never with her; Leotychides, therefore, being born after these ten months, he would not acknowledge him for his son; which was the reason that afterwards he was not admitted to the succession.

After the defeat which the Athenians received in Sicily, ambassadors were despatched to Sparta at once from Chios and Lesbos and Cyzicus, to signify their purpose of revolting from the Athenians. The Bœotians interposed in favour of the Lesbians, and Pharnabazus of the Cyzicenes, but the Lacedæmonians, at the persuasion of Alcibiades, chose to assist Chios before all others. He himself, also, went instantly to sea, procured the immediate revolt of almost all Ionia, and, co-operating with the Lacedæmonian generals, did great mischief to the Athenians.

But Agis was his enemy, hating him for having dishonoured his wife, and also impatient of his glory, as almost every enterprise and every success was ascribed to Alcibiades. Others, also, of the most powerful and ambitious amongst the Spartans were possessed with jealousy of him, and at last prevailed with the magistrates in the city to send orders into Ionia that he should be killed. Alcibiades, however, had secret intelligence of this, and in apprehension of the result, while he communicated all affairs to the Lacedæmonians, yet took care not to put himself into their power. At last he retired to Tisaphernes, the King of Persia's satrap, for his security, and immediately became the first and most influential person about him. For this barbarian, not being himself sincere, but a lover of guile and wickedness, admired his address and wonderful subtlety. And, indeed, the charm of daily intercourse with him was more than any character could resist or any disposition escape. Even those who feared and envied him could not but take delight, and have a sort of kindness for him, when they saw him and were in his company. So that Tisaphernes, otherwise a cruel character, and, above all other Persians, a hater of the Greeks, was yet so won by the flatteries of Alcibiades, that he set himself even to exceed him in responding to them. The most beautiful of his parks, containing salubrious streams and meadows, where he had built pavilions, and places of retirement royally and exquisitely adorned, received by his direction the name of Alcibiades, and was always so called and so spoken of.

Thus Alcibiades, quitting the interests of the Spartans, whom he could no longer trust, because he stood in fear of Agis, endeavoured to do them ill offices, and render them odious to Tisaphernes, who by his means was hindered from assisting them vigorously, and from finally ruining the Athenians. For his advice was to furnish them but sparingly with money, and so wear them out, and consume them insensibly; when they had wasted their strength upon one another, they would both become ready to submit to the king. Tisaphernes readily pursued his counsel, and so openly expressed the liking and admiration which he had for him, that Alcibiades was looked up to by the Greeks of both parties, and the Athenians, now in their misfortunes, repented them of their severe sentence against him. And he, on the other side, began to be troubled for them, and

to fear lest, if that commonwealth were utterly destroyed, he should fall into the hands of the Lacedæmonians, his enemies.

At that time the whole strength of the Athenians was in Samos. Their fleet maintained itself here, and issued from these headquarters to reduce such as had revolted, and protect the rest of their territories; in one way or other still contriving to be a match for their enemies at sea. What they stood in fear of was Tisaphernes and the Phœnician fleet of one hundred and fifty galleys, which was said to be already under sail; if those came, there remained then no hopes for the commonwealth of Athens. Understanding this, Alcibiades sent secretly to the chief men of the Athenians, who were then at Samos, giving them hopes that he would make Tisaphernes their friend; he was willing, he implied, to do some favour, not to the people, not in reliance upon them, but to the better citizens, if only, like brave men, they would make the attempt to put down the insolence of the people, and, by taking upon them the government, would endeavour to save the city from ruin. All of them gave a ready ear to the proposal made by Alcibiades, except only Phrynichus, of the township of Dirades, one of the generals, who suspected, as the truth was, that Alcibiades concerned not himself whether the government were in the people or the better citizens, but only sought by any means to make way for his return into his native country, and to that end inveighed against the people, thereby to gain the others, and to insinuate himself into their good opinion. But when Phrynichus found his counsel to be rejected and that he was himself become a declared enemy of Alcibiades, he gave secret intelligence to Astyochus, the enemy's admiral, cautioning him to beware of Alcibiades and to seize him as a double dealer, unaware that one traitor was making discoveries to another. For Astyochus, who was eager to gain the favour of Tisaphernes, observing the credit Alcibiades had with him, revealed to Alcibiades all that Phrynichus had said against him. Alcibiades at once despatched messengers to Samos, to accuse Phrynichus of the treachery. Upon this, all the commanders were enraged with Phrynichus, and set themselves against him; he, seeing no other way to extricate himself from the present danger, attempted to remedy one evil by a greater. He sent to Astyochus to reproach him for betraying him, and to make an offer to him at the same time to deliver into his

hands both the army and the navy of the Athenians. This occasioned no damage to the Athenians, because Astyochus repeated his treachery and revealed also this proposal to Alcibiades. But this again was foreseen by Phrynichus, who, expecting a second accusation from Alcibiades to anticipate him, advertised the Athenians beforehand that the enemy was ready to sail in order to surprise them, and therefore advised them to fortify their camp, and be in a readiness to go aboard their ships. While the Athenians were intent upon doing these things, they received other letters from Alcibiades, admonishing them to beware of Phrynichus, as one who designed to betray their fleet to the enemy, to which they then gave no credit at all, conceiving that Alcibiades, who knew perfectly the counsels and preparations of the enemy, was merely making use of that knowledge, in order to impose upon them in this false accusation of Phrynichus. Yet, afterwards, when Phrynichus, was stabbed with a dagger in the market-place by Hermon, one of the guards, the Athenians, entering into an examination of the cause, solemnly condemned Phrynichus of treason, and decreed crowns to Hermon and his associates. And now the friends of Alcibiades, carrying all before them at Samos, despatched Pisander to Athens, to attempt a change of government, and to encourage the aristocratical citizens to take upon themselves the government, and overthrow the democracy, representing to them, that upon these terms, Alcibiades would procure them the friendship and alliance of Tisaphernes.

This was the colour and pretence made use of by those who desired to change the government of Athens to an oligarchy. But as soon as they prevailed, and had got the administration of affairs into their hands, under the name of the Five Thousand (whereas, indeed, they were but four hundred), they slighted Alcibiades altogether, and prosecuted the war with less vigour; partly because they durst not yet trust the citizens, who secretly detested this change, and partly because they thought the Lacedæmonians, who always befriended the government of the few, would be inclined to give them favourable terms.

The people in the city were terrified into submission, many of those who had dared openly to oppose the four hundred having been put to death. But those who were at Samos, indignant when they heard this news, were eager to set sail instantly

for the Piræus; sending for Alcibiades, they declared him general, requiring him to lead them on to put down the tyrants. He, however, in that juncture, did not, as it might have been thought a man would, on being suddenly exalted by the favour of a multitude, think himself under an obligation to gratify and submit to all the wishes of those who, from a fugitive and an exile, had created him general of so great an army, and given him the command of such a fleet. But, as became a great captain, he opposed himself to the precipitate resolutions which their rage led them to, and, by restraining them from the great error they were about to commit, unequivocally saved the commonwealth. For if they then sailed to Athens, all Ionia and the islands and the Hellespont would have fallen into the enemies' hands without opposition, while the Athenians, involved in civil war, would have been fighting with one another within the circuit of their own walls. It was Alcibiades, alone, or, at least, principally, who prevented all this mischief; for he not only used persuasion to the whole army, and showed them the danger, but applied himself to them, one by one, entreating some, and constraining others. He was much assisted, however, by Thrasybulus of Stiria, who having the loudest voice, as we are told, of all the Athenians, went along with him, and cried out to those who were ready to be gone. A second great service which Alcibiades did for them was, his undertaking that the Phœnician fleet, which the Lacedæmonians expected to be sent to them by the King of Persia, should either come in aid of the Athenians or otherwise should not come at all. He sailed off with all expedition in order to perform this, and the ships, which had already been seen as near as Aspendus, were not brought any further by Tisaphernes, who thus deceived the Lacedæmonians; and it was by both sides believed that they had been diverted by the procurement of Alcibiades. The Lacedæmonians, in particular, accused him, that he had advised the Barbarian to stand still, and suffer the Greeks to waste and destroy one another, as it was evident that the accession of so great a force to either party would enable them to take away the entire dominion of the sea from the other side.

Soon after this, the four hundred usurpers were driven out, the friends of Alcibiades vigorously assisting those who were for the popular government. And now the people in the city not

only desired, but commanded Alcibiades to return home from his exile. He, however, desired not to owe his return to the mere grace and commiseration of the people, and resolved to come back, not with empty hands, but with glory, and after some service done. To this end, he sailed from Samos with a few ships, and cruised on the sea of Cnidos, and about the isle of Cos, but receiving intelligence there that Mindarus, the Spartan admiral, had sailed with his whole army into the Hellespont, and that the Athenians had followed him, he hurried back to succour the Athenian commanders, and, by good fortune, arrived with eighteen galleys at a critical time. For both the fleets having engaged near Abydos, the fight between them had lasted till night, the one side having the advantage on one quarter, and the other on another. Upon his first appearance, both sides formed a false impression; the enemy was encouraged and the Athenians terrified. But Alcibiades suddenly raised the Athenian ensign in the admiral ship, and fell upon those galleys of the Peloponnesians which had the advantage and were in pursuit. He soon put these to flight, and followed them so close that he forced them on shore, and broke the ships in pieces, the sailors abandoning them and swimming away in spite of all the efforts of Pharnabazus, who had come down to their assistance by land and did what he could to protect them from the shore. In fine, the Athenians, having taken thirty of the enemy's ships, and recovered all their own, erected a trophy. After the gaining of so glorious a victory, his vanity made him eager to show himself to Tisaphernes, and, having furnished himself with gifts and presents, and an equipage suitable to his dignity, he set out to visit him. But the thing did not succeed as he had imagined, for Tisaphernes had been long suspected by the Lacedæmonians, and was afraid to fall into disgrace with his king upon that account, and therefore thought that Alcibiades arrived very opportunely, and immediately caused him to be seized, and sent away prisoner to Sardis; fancying, by this act of injustice, to clear himself from all former imputations.

But about thirty days after, Alcibiades escaped from his keeping, and having got a horse, fled to Clazomenæ, where he procured Tisaphernes additional disgrace by professing he was a party to his escape. From there he sailed to the Athenian camp, and, being informed there that Mindarus and Pharnabazus were

together at Cyzicus, he made a speech to the soldiers, telling them that sea-fighting, land-fighting, and, by the gods, fighting against fortified cities too, must be all one for them, as unless they conquered everywhere, there was no money for them. As soon as ever he got them on shipboard, he hastened to Proconnesus, and gave command to seize all the small vessels they met, and guard them safely in the interior of the fleet, that the enemy might have no notice of his coming; and a great storm of rain, accompanied with thunder and darkness, which happened at the same time, contributed much to the concealment of his enterprise. Indeed, it was not only undiscovered by the enemy, but the Athenians themselves were ignorant of it, for he commanded them suddenly on board, and set sail when they had abandoned all intention of it. As the darkness presently passed away, the Peloponnesian fleet was seen riding out at sea in front of the harbour of Cyzicus. Fearing, if they discovered the number of his ships, they might endeavour to save themselves by land, he commanded the rest of the captains to slacken, and follow him slowly, whilst he, advancing with forty ships, showed himself to the enemy, and provoked them to fight. The enemy, being deceived as to their numbers, despised them, and, supposing they were to contend with those only, made themselves ready and began the fight. But as soon as they were engaged, they perceived the other part of the fleet coming down upon them, at which they were so terrified that they fled immediately. Upon that, Alcibiades, breaking through the midst of them with twenty of his best ships, hastened to the shore, disembarked, and pursued those who abandoned their ships and fled to land, and made a great slaughter of them. Mindarus and Pharnabazus, coming to their succour, were utterly defeated. Mindarus was slain upon the place, fighting valiantly; Pharnabazus saved himself by flight. The Athenians slew great numbers of their enemies, won much spoil, and took all their ships. They also made themselves masters of Cyzicus which was deserted by Pharnabazus, and destroyed its Peloponnesian garrison, and thereby not only secured to themselves the Hellespont, but by force drove the Lacedæmonians from out of the rest of the sea. They intercepted some letters written to the ephors, which gave an account of this fatal overthrow, after their short laconic manner. "Our hopes are at an end. Mindarus is slain. The men starve. We know not what to do."

The soldiers who followed Alcibiades in this last fight were so exalted with their success, and felt that degree of pride, that, looking on themselves as invincible, they disdained to mix with the other soldiers, who had been often overcome. For it happened not long before, Thrasyllus had received a defeat near Ephesus, and, upon that occasion, the Ephesians erected their brazen trophy to the disgrace of the Athenians. The soldiers of Alcibiades reproached those who were under the command of Thrasyllus with this misfortune, at the same time magnifying themselves and their own commander, and it went so far that they would not exercise with them, nor lodge in the same quarters. But soon after, Pharnabazus, with a great force of horse and foot, falling upon the soldiers of Thrasyllus, as they were laying waste the territory of Abydos, Alcibiades came to their aid, routed Pharnabazus, and together with Thrasyllus pursued him till it was night; and in this action the troops united, and returned together to the camp, rejoicing and congratulating one another. The next day he erected a trophy, and then proceeded to lay waste with fire and sword the whole province which was under Pharnabazus, where none ventured to resist; and he took divers priests and priestesses, but released them without ransom. He prepared next to attack the Chalcedonians, who had revolted from the Athenians, and had received a Lacedæmonian governor and garrison. But having intelligence that they had removed their corn and cattle out of the fields, and were conveying it all to the Bithynians, who were their friends, he drew down his army to the frontier of the Bithynians, and then sent a herald to charge them with this proceeding. The Bithynians, terrified at his approach, delivered up to him the booty, and entered into alliance with him.

Afterwards he proceeded to the siege of Chalcedon, and enclosed it with a wall from sea to sea. Pharnabazus advanced with his forces to raise the siege, and Hippocrates, the governor of the town, at the same time, gathering together all the strength he had, made a sally upon the Athenians. Alcibiades divided his army so as to engage both at once, and not only forced Pharnabazus to a dishonourable flight, but defeated Hippocrates, and killed him and a number of the soldiers with him. After this he sailed into the Hellespont, in order to raise supplies of money, and took the city of Selymbria, in which action, through his precipitation, he exposed himself to great danger. For some

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within the town had undertaken to betray it into his hands, and, by agreement, were to give him a signal by a lighted torch about midnight. But one of the conspirators beginning to repent himself of the design, the rest, for fear of being discovered, were driven to give the signal before the appointed hour. Alcibiades, as soon as he saw the torch lifted up in the air, though his army was not in readiness to march, ran instantly towards the walls, taking with him about thirty men only, and commanding the rest of the army to follow him with all possible speed. When he came hither, he found the gate opened for him and entered with his thirty men, and about twenty more light-armed men, who were come up to them. They were no sooner in the city, but he perceived the Selymbrians all armed, coming down upon him; so that there was no hope of escaping if he stayed to receive them; and, on the other hand, having been always successful till that day, wherever he commanded, he could not endure to be defeated and fly. So, requiring silence by sound of a trumpet, he commanded one of his men to make proclamation that the Selymbrians should not take arms against the Athenians. This cooled such of the inhabitants as were fiercest for the fight, for they supposed that all their enemies were within the walls, and it raised the hopes of others who were disposed to an accommodation. Whilst they were parleying, and propositions making on one side and the other, Alcibiades's whole army came up to the town. And now, conjecturing rightly that the Selymbrians were well inclined to peace, and fearing lest the city might be sacked by the Thracians, who came in great numbers to his army to serve as volunteers, out of kindness for him, he commanded them all to retreat without the walls. And upon the submission of the Selymbrians, he saved them from being pillaged, only taking of them a sum of money, and, after placing an Athenian garrison in the town, departed.

During this action, the Athenian captains who besieged Chalcedon concluded a treaty with Pharnabazus upon these articles: That he should give them a sum of money; that the Chalcedonians should return to the subjection of Athens, and that the Athenians should make no inroad into the province whereof Pharnabazus was governor; and Pharnabazus was also to provide safe conducts for the Athenian ambassadors to the King of Persia. Afterwards, when Alcibiades returned thither,

Pharnabazus required that he also should be sworn to the treaty; but he refused it, unless Pharnabazus would swear at the same time. When the treaty was sworn to on both sides, Alcibiades went against the Byzantines, who had revolted from the Athenians, and drew a line of circumvallation about the city. But Anaxilaus and Lycurgus, together with some others, having undertaken to betray the city to him upon his engagement to preserve the lives and property of the inhabitants, he caused a report to be spread abroad, as if by reason of some unexpected movement in Ionia, he should be obliged to raise the siege. And, accordingly, that day he made a show to depart with his whole fleet; but returned the same night, and went ashore with all his men at arms, and, silently and undiscovered, marched up to the walls. At the same time, his ships rowed into the harbour with all possible violence, coming on with much fury, and with great shouts and outcries. The Byzantines, thus surprised and astonished, while they all hurried to the defence of their port and shipping, gave opportunity to those who favoured the Athenians securely to receive Alcibiades into the city. Yet the enterprise was not accomplished without fighting, for the Peloponnesians, Bœotians, and Megarians, not only repulsed those who came out of the ships, and forced them on board again, but, hearing that the Athenians were entered on the other side, drew up in order, and went to meet them. Alcibiades, however, gained the victory after some sharp fighting, in which he himself had the command of the right wing, and Theramenes of the left, and took about three hundred, who survived of the enemy, prisoners of war. After the battle, not one of the Byzantines was slain, or driven out of the city, according to the terms upon which the city was put into his hands, that they should receive no prejudice in life or property. And thus Anaxilaus, being afterwards accused at Lacedæmon for this treason, neither disowned nor professed to be ashamed of the action; for he urged that he was not a Lacedæmonian, but a Byzantine, and saw not Sparta, but Byzantium, in extreme danger; the city so blockaded that it was not possible to bring in any new provisions, and the Peloponnesians and Bœotians, who were in garrison, devouring the old stores, whilst the Byzantines, with their wives and children, were starving, that he had not, therefore, betrayed his country to enemies, but had delivered it from the calamities

of war, and had but followed the example of the most worthy Lacedæmonians, who esteemed nothing to be honourable and just, but what was profitable for their country. The Lacedæmonians, upon hearing his defence, respected it, and discharged all that were accused.

And now Alcibiades began to desire to see his native country again, or rather to show his fellow-citizens a person who had gained so many victories for them. He set sail for Athens, the ships that accompanied him being adorned with great numbers of shields and other spoils, and towing after them many galleys taken from the enemy, and the ensigns and ornaments of many others which he had sunk and destroyed; all of them together amounting to two hundred. Little credit, perhaps, can be given to what Duris the Samian, who professed to be descended from Alcibiades, adds, that Chrysogonus, who had gained a victory at the Pythian games, played upon his flute for the galleys, whilst the oars kept time with the music; and that Callippides, the tragedian, attired in his buskins, his purple robes, and other ornaments used in the theatre, gave the word to the rowers, and that the admiral galley entered into the port with a purple sail. Neither Theopompus, nor Ephorus, nor Xenophon, mention them. Nor, indeed, is it credible, that one who returned from so long an exile, and such variety of misfortunes, should come home to his countrymen in the style of revellers breaking up from a drinking-party. On the contrary, he ventured the harbour full of fear, nor would he venture to go on shore, till, standing on the deck, he saw Euryptolemus, his cousin, and others of his friends and acquaintance, who were ready to receive him, and invited him to land. As soon as he was landed, the multitude who came out to meet him scarcely seemed so much as to see any of the other captains, but came in throngs about Alcibiades, and saluted him with loud acclamations, and still followed him; those who could press near him crowned him with garlands, and they who could not come up so close yet stayed to behold him afar off, and the old men pointed him out, and showed him to the young ones. Nevertheless, the public joy was mixed with some tears, and the present happiness was alloyed by the remembrance of the miseries they had endured. They made reflections, that they could not have so unfortunately miscarried in Sicily, or been defeated in any of their

other expectations, if they had left the management of their affairs formerly, and the command of their forces, to Alcibiades, since, upon his undertaking the administration, when they were in a manner driven from the sea, and could scarce defend the suburbs of their city by land, and, at the same time, were miserably distracted with intestine factions, he had raised them up from this low and deplorable condition, and had not only restored them to their ancient dominion of the sea, but had also made them everywhere victorious over their enemies on land.

There had been a decree for recalling him from his banishment already passed by the people, at the instance of Critias, the son of Callæschrus, as appears by his elegies, in which he puts Alcibiades in mind of this service:—

“From my proposal did that edict come,
Which from your tedious exile brought you home.
The public vote at first was moved by me.
And my voice put the seal to the decree.”

The people being summoned to an assembly, Alcibiades came in amongst them, and first bewailed and lamented his own sufferings, and, in gentle terms complaining of the usage he had received, imputed all to his hard fortune, and some ill-genius that attended him: then he spoke at large of their prospects, and exhorted them to courage and good hope. The people crowned him with crowns of gold, and created him general, both at land and sea, with absolute power. They also made a decree that his estate should be restored to him, and that the Eumolpidæ and the holy herald should absolve him from the curses which they had solemnly pronounced against him by sentence of the people. Which when all the rest obeyed, Theodorus, the high priest, excused himself, “For,” said he, “if he is innocent, I never cursed him.”

But notwithstanding the affairs of Alcibiades went so prosperously, and so much to his glory, yet many were still somewhat disturbed, and looked upon the time of his arrival to be ominous. For on the day that he came into the port, the feast of the goddess Minerva, which they call the Plynteria, was kept. It is the twenty-first day of Thargelion, when the Praxiergidæ solemnise their secret rites, taking all the ornaments from off her image, and keeping the part of the temple where it stands close

covered. Hence the Athenians esteem this day most inauspicious, and never undertake anything of importance upon it; and, therefore, they imagined that the goddess did not receive Alcibiades graciously and propitiously, thus hiding her face and rejecting him. Yet, notwithstanding, everything succeeded according to his wish. When the one hundred galleys, that were to return with him, were fitted out and ready to sail, an honourable zeal detained him till the celebration of the mysteries was over. For ever since Decelea had been occupied, as the enemy commanded the roads leading from Athens to Eleusis, the procession, being conducted by sea, had not been performed with any proper solemnity; they were forced to omit the sacrifices and dances and other holy ceremonies, which had usually been performed in the way, when they led forth Iacchus. Alcibiades, therefore, judged it would be a glorious action, which would do honour to the gods and gain him esteem with men, if he restored the ancient splendour to these rites, escorting the procession again by land, and protecting it with his army in the face of the enemy. For either, if Agis stood still and did not oppose, it would very much diminish and obscure his reputation, or, in the other alternative, Alcibiades would engage in a holy war, in the cause of the gods, and in defence of the most sacred and solemn ceremonies; and this in the sight of his country, where he should have all his fellow-citizens witness of his valour. As soon as he had resolved upon this design, and had communicated it to the Eumolpidæ and heralds, he placed sentinels on the tops of the hills, and at the break of day sent forth his scouts. And then taking with him the priests and Initiates and the Initiators, and encompassing them with his soldiers, he conducted them with great order and profound silence; an august and venerable procession, wherein all who did not envy him said he performed at once the office of a high priest and of a general. The enemy did not dare to attempt anything against them, and thus he brought them back in safety to the city. Upon which, as he was exalted in his own thought, so the opinion which the people had of his conduct was raised that degree, that they looked upon their armies as irresistible and invincible while he commanded them; and he so won, indeed, upon the lower and meaner sort of people, that they passionately desired to have him "tyrant" over them, and some of them did not scruple to

tell him so, and to advise him to put himself out of the reach of envy, by abolishing the laws and ordinances of the people, and suppressing the idle talkers that were ruining the state, that so he might act and take upon him the management of affairs, without standing in fear of being called to an account.

How far his own inclinations led him to usurp sovereign power is uncertain, but the most considerable persons in the city were so much afraid of it, that they hastened him on shipboard as speedily as they could, appointing the colleagues whom he chose, and allowing him all other things as he desired. Thereupon he set sail with a fleet of one hundred ships, and, arriving at Andros, he there fought with and defeated as well the inhabitants as the Lacedæmonians who assisted them. He did not, however, take the city; which gave the first occasion to his enemies for all their accusations against him. Certainly, if ever man was ruined by his own glory, it was Alcibiades. For his continual success had produced such an idea of his courage and conduct, that if he failed in anything he undertook, it was imputed to his neglect, and no one would believe it was through want of power. For they thought nothing was too hard for him, if he went about it in good earnest. They fancied, every day, that they should hear news of the reduction of Chios, and of the rest of Ionia, and grew impatient that things were not effected as fast and as rapidly as they could wish for them. They never considered how extremely money was wanting, and that, having to carry on war with an enemy who had supplies of all things from a great king, he was often forced to quit his armament in order to procure money and provisions for the subsistence of his soldiers. This it was which gave occasion for the last accusation which was made against him. For Lysander, being sent from Lacedæmon with a commission to be admiral of their fleet, and being furnished by Cyrus with a great sum of money, gave every sailor four obols a day, whereas before they had but three. Alcibiades could hardly allow his men three obols, and therefore was constrained to go into Caria to furnish himself with money. He left the care of the fleet, in his absence, to Antiochus, an experienced seaman, but rash and inconsiderate, who had express orders from Alcibiades not to engage, though the enemy provoked him. But he slighted and disregarded these directions to that degree, that, having made ready his own galley and

another, he stood for Ephesus, where the enemy lay, and, as he sailed before the heads of their galleys, used every provocation possible, both in words and deeds. Lysander at first manned out a few ships and pursued him. But all the Athenian ships coming in to his assistance, Lysander, also, brought up his whole fleet, which gained an entire victory. He slew Antiochus himself, took many men and ships, and erected a trophy.

As soon as Alcibiades heard this news, he returned to Samos, and loosing from hence with his whole fleet, came and offered battle to Lysander. But Lysander, content with the victory he had gained, would not stir. Amongst others in the army who hated Alcibiades, Thrasybulus, the son of Thrason, was his particular enemy, and went purposely to Athens to accuse him, and to exasperate his enemies in the city against him. Addressing the people, he represented that Alcibiades had ruined their affairs and lost their ships by mere self-conceited neglect of his duties, committing the government of the army, in his absence, to men who gained his favour by drinking and scurrilous talking, whilst he wandered up and down at pleasure to raise money, giving himself up to every sort of luxury and excess amongst the courtesans of Abydos and Ionia at a time when the enemy's navy were on the watch close at hand. It was also objected to him, that he had fortified a castle near Bisanthe in Thrace, for a safe retreat for himself, as one that either could not, or would not, live in his own country. The Athenians gave credit to these informations, and showed the resentment and displeasure which they had conceived against him by choosing other generals.

As soon as Alcibiades heard of this, he immediately forsook the army, afraid of what might follow; and, collecting a body of mercenary soldiers, made war upon his own account against those Thracians who called themselves free, and acknowledged no king. By this means he amassed to himself a considerable treasure, and, at the same time, secured the bordering Greeks from the incursions of the barbarians.

Tydeus, Menander, and Adimantus, the new-made generals, were at that time posted at Ægospotami, with all the ships which the Athenians had left. From whence they were used to go out to sea every morning, and offer battle to Lysander, who lay near Lampsacus; and when they had done so, returning back again, lay, all the rest of the day, carelessly and without order, in con-

tempt of the enemy. Alcibiades, who was not far off, did not think so slightly of their danger, nor neglect to let them know it, but, mounting his horse, came to the generals, and represented to them that they had chosen a very inconvenient station, where there was no safe harbour, and where they were distant from any town; so that they were constrained to send for their necessary provisions as far as Sestos. He also pointed out to them their carelessness in suffering the soldiers, when they went ashore, to disperse and wander up and down at their pleasure, while the enemy's fleet, under the command of one general, and strictly obedient to discipline, lay so very near them. He advised them to remove the fleet to Sestos. But the admirals not only disregarded what he said, but Tydeus, with insulting expressions, commanded him to be gone, saying, that now not he, but others, had the command of the forces. Alcibiades, suspecting something of treachery in them, departed, and told his friends, who accompanied him out of the camp, that if the generals had not used him with such insupportable contempt, he would within a few days have forced the Lacedæmonians, however unwilling, either to have fought the Athenians at sea or to have deserted their ships. Some looked upon this as a piece of ostentation only; others said, the thing was probable, for that he might have brought down by land great numbers of the Thracian cavalry and archers, to assault and disorder them in their camp. The event, however, soon made it evident how rightly he had judged of the errors which the Athenians committed. For Ly-sander fell upon them on a sudden, when they least suspected it, with such fury that Conon alone, with eight galleys, escaped him; all the rest, which were about two hundred, he took and carried away, together with three thousand prisoners, whom he put to death. And within a short time after, he took Athens itself, burnt all the ships which he found there, and demolished their long walls.

After this, Alcibiades, standing in dread of the Lacedæmonians, who were now masters both at sea and land, retired into Bithynia. He sent thither great treasure before him, took much with him, but left much more in the castle where he had before resided. But he lost great part of his wealth in Bithynia, being robbed by some Thracians who lived in those parts, and there-upon determined to go to the court of Artaxarxes, not doubting

but that the king, if he would make trial of his abilities, would find him not inferior to Themistocles, besides that he was recommended by a more honourable cause. For he went not, as Themistocles did, to offer his service against his fellow-citizens, but against their enemies, and to implore the king's aid for the defence of his country. He concluded that Pharnabazus would most readily procure him a safe conduct, and therefore went into Phrygia to him, and continued to dwell there some time, paying him great respect, and being honourably treated by him. The Athenians, in the meantime, were miserably afflicted at their loss of empire; but when they were deprived of liberty also, and Lysander set up thirty despotic rulers in the city, in their ruin now they began to turn to those thoughts which, while safety was yet possible, they would not entertain; they acknowledged and bewailed their former errors and follies, and judged this second ill-usage of Alcibiades to be all the more inexcusable. For he was rejected without any fault committed by himself, and only because they were incensed against his subordinate for having shamefully lost a few ships, they much more shamefully deprived the commonwealth of its most valiant and accomplished general. Yet in this sad state of affairs they had still some faint hopes left them, nor would they utterly despair of the Athenian commonwealth while Alcibiades was safe. For they persuaded themselves that if before, when he was an exile, he could not content himself to live idly and at ease, much less now, if he could find any favourable opportunity, would he endure the insolence of the Lacedæmonians, and the outrages of the Thirty. Nor was it an absurd thing in the people to entertain such imaginations, when the Thirty themselves were so very solicitous to be informed and to get intelligence of all his actions and designs. In fine, Critias represented to Lysander that the Lacedæmonians could never securely enjoy the dominion of Greece till the Athenian democracy was absolutely destroyed; and, though now the people of Athens seemed quietly and patiently to submit to so small a number of governors, yet so long as Alcibiades lived, the knowledge of this fact would never suffer them to acquiesce in their present circumstances.

Yet Lysander would not be prevailed upon by these representations, till at last he received secret orders from the magistrates of Lacedæmon, expressly requiring him to get Alcibiades

despatched: whether it was that they feared his energy and boldness in enterprising what was hazardous, or that it was done to gratify King Agis. Upon receipt of this order, Lysander sent away a messenger to Pharnabazus, desiring him to put it in execution. Pharnabazus committed the affair to Magæus, his brother, and to his uncle Susamithres. Alcibiades resided at that time in a small village in Phrygia, together with Timandra, a mistress of his. As he slept, he had this dream: he thought himself attired in his mistress's habit, and that she, holding him in her arms, dressed his head and painted his face as if he had been a woman; others say, he dreamed that he saw Magæus cut off his head and burn his body; at any rate, it was but a little while before his death that he had these visions. Those who were sent to assassinate him had not courage enough to enter the house, but surrounded it first, and set it on fire. Alcibiades, as soon as he perceived it, getting together great quantities of clothes and furniture, threw them upon the fire to choke it, and, having wrapped his cloak about his left arm, and holding his naked sword in his right, he cast himself into the middle of the fire, and escaped securely through it before his clothes were burnt. The barbarians, as soon as they saw him, retreated and none of them durst stay to wait for him, or to engage with him, but, standing at a distance, they slew him with their darts and arrows. When he was dead the barbarians departed, and Timandra took up his dead body, and, covering and wrapping it up in her own robes, she buried it as decently and as honourably as her circumstances would allow. It is said, that the famous *Lais*, who was called the *Corinthian*, though she was a native of *Hyccara*, a small town in *Sicily*, from whence she was brought a captive, was the daughter of this *Timandra*. There are some who agree with this account of *Alcibiades's* death in all points, except that they impute the cause of it neither to *Pharnabazus*, nor *Lysander*, nor the *Lacedæmonians*; but they say he was keeping with him a young lady of a noble house, whom he had debauched, and that her brothers, not being able to endure the indignity, set fire by night to the house where he was living, and, as he endeavoured to save himself from the flames, slew him with their darts, in the manner just related.

CORIO LANUS

THE patrician house of the Marcii in Rome produced many men of distinction, and among the rest, Ancus Marcius, grandson to Numa by his daughter, and king after Tullus Hostilius; of the same family were also Publius and Quintus Marcius, which two conveyed into the city the best and most abundant supply of water they have at Rome. As likewise Censorinus, who, having been twice chosen censor by the people, afterwards himself induced them to make a law that nobody should bear that office twice. But Caius Marcius, of whom I now write, being left an orphan, and brought up under the widowhood of his mother, has shown us by experience, that, although the early loss of a father may be attended with other disadvantages, yet it can hinder none from being either virtuous or eminent in the world, and that it is no obstacle to true goodness and excellence; however bad men may be pleased to lay the blame of their corruptions upon that misfortune and the neglect of them in their minority. Nor is he less an evidence to the truth of their opinion who conceive that a generous and worthy nature without proper discipline, like a rich soil without culture, is apt with its better fruits to produce also much that is bad and faulty. While the force and vigour of his soul, and a persevering constancy in all he undertook, led him successfully into many noble achievements, yet, on the other side, also, by indulging the vehemence of his passion, and through an obstinate reluctance to yield or accommodate his humours and sentiments

to those of a people about him, he rendered himself incapable of acting and associating with others. Those who saw with admiration how proof his nature was against all the softnesses of pleasure, the hardships of service, and the allurements of gain, while allowing to that universal firmness of his the respective names of temperance, fortitude, and justice, yet in the life of the citizen and the statesman, could not choose but be disgusted at the severity and ruggedness of his deportment, and with his overbearing, haughty, and imperious temper. Education and study, and the favours of the muses, confer no greater benefit on those that seek them than these humanising and civilising lessons, which teach our natural qualities to submit to the limitations prescribed by reason, and to avoid the wildness of extremes.

Those were times at Rome in which that kind of worth was most esteemed which displayed itself in military achievements; one evidence of which we find in the Latin word for virtue, which is properly equivalent to manly courage. As if valour and all virtue had been the same thing, they used as the common term the name of the particular excellence. But Marcius, having a more passionate inclination than any of that age for feats of war, began at once, from his very childhood, to handle arms; and feeling that adventitious implements and artificial arms would effect little, and be of small use to such as have not their native and natural weapons well fixed and prepared for service, he so exercised and inured his body to all sorts of activity and encounter, that besides the lightness of a racer, he had a weight in close seizures and wrestlings with an enemy, from which it was hard for any to disengage himself; so that his competitors at home in displays of bravery, loth to own themselves inferior in that respect, were wont to ascribe their deficiencies to his strength of body, which they say no resistance and no fatigue could exhaust.

The first time he went out to the wars, being yet a stripling, was when Tarquinius Superbus, who had been King of Rome and was afterwards expelled, after many unsuccessful attempts, now entered upon his last effort, and proceeded to hazard all as it were upon a single throw. A great number of the Latins and other people of Italy joined their forces, and were marching with him toward the city, to procure his restoration; not, how-

ever, so much out of a desire to serve and oblige Tarquin, as to gratify their own fear and envy at the increase of the Roman greatness; which they were anxious to check and reduce. The armies met and engaged in a decisive battle, in the vicissitudes of which Marcius, while fighting bravely in the dictator's presence, saw a Roman soldier struck down at a little distance, and immediately stepped in and stood before him, and slew his assailant. The general, after having gained the victory, crowned him for this act, one of the first, with a garland of oaken branches; it being the Roman custom thus to adorn those who had saved the life of a citizen; whether that the law intended some special honour to the oak, in memory of the Arcadians, a people the oracle had made famous by the name of acorn-eaters; or whether the reason of it was because they might easily, and in all places where they fought, have plenty of oak for that purpose; or, finally, whether the oaken wreath, being sacred to Jupiter, the guardian of the city, might, therefore, be thought a proper ornament for one who preserved a citizen. And the oak, in truth, is the tree which bears the most and the prettiest fruit of any that grow wild, and is the strongest of all that are under cultivation; its acorns were the principal diet of the first mortals, and the honey found in it gave them drink. I may say, too, it furnished fowl and other creatures as dainties, in producing mistletoe for bird-lime to ensnare them. In this battle, meantime, it is stated that Castor and Pollux appeared, and immediately after the battle were seen at Rome just by the fountain where their temple now stands, with their horses foaming with sweat, and told the news of the victory to the people in the forum. The fifteenth of July, being the day of this conquest, became consequently a solemn holiday sacred to the Twin Brothers.

It may be observed, in general, that when young men arrive early at fame and repute, if they are of a nature but slightly touched with emulation, this early attainment is apt to extinguish their thirst and satiate their appetite; whereas the first distinctions of more and solid and weighty characters do but stimulate and quicken them and take them away like a wind in the pursuit of honour; they look upon these marks and testimonies to their virtue not as a recompense received for what they have already done, but as a pledge given by themselves of

what they will perform hereafter, ashamed now to forsake or underlive the credit they have won, or, rather, not to exceed and obscure all that is gone before by the lustre of their following actions. Marcius, having a spirit of this noble make, was ambitious always to surpass himself, and did nothing, how extraordinary soever, but he thought he was bound to outdo it at the next occasion; and ever desiring to give continual fresh instances of his prowess, he added one exploit to another, and heaped up trophies upon trophies, so as to make it matter of contest also among his commanders, the latter still vying with the earlier, which should pay him the greatest honour and speak highest in his commendation. Of all the numerous wars and conflicts in those days there was not one from which he returned without laurels and rewards. And, whereas others made glory the end of their daring, the end of his glory was his mother's gladness; the delight she took to hear him praised and to see him crowned, and her weeping for joy in his embraces rendered him in his own thoughts the most honoured and most happy person in the world. Epaminondas is similarly said to have acknowledged his feeling, that it was the greatest felicity of his whole life that his father and mother survived to hear of his successful generalship and his victory of Leuctra. And he had the advantage, indeed, to have both his parents partake with him, and enjoy the pleasure of his good fortune. But Marcius, believing himself bound to pay his mother Volumnia all that gratitude and duty which would have belonged to his father, had he also been alive, could never satiate himself in his tenderness and respect to her. He took a wife, also, at her request and wish, and continued, even after he had children, to live still with his mother, without parting families.

The repute of his integrity and courage had, by this time, gained him a considerable influence and authority in Rome, when the senate, favouring the wealthier citizens, began to be at variance with the common people, who made sad complaints of the rigorous and inhuman usage they received from the money-lenders. For as many as were behind with them, and had any sort of property, they stripped of all they had, by the way of pledges and sales; and such as through former exactions were reduced already to extreme indigence, and had nothing more to be deprived of, these they led away in person and put their

bodies under constraint, notwithstanding the scars and wounds that they could show in attestation of their public services in numerous campaigns; the last of which had been against the Sabines, which they undertook upon a promise made by their rich creditors that they would treat them with more gentleness for the future, Marcus Valerius, the consul, having, by order from the senate, engaged also for the performance of it. But when, after they had fought courageously and beaten the enemy, there was, nevertheless, no moderation or forbearance used, and the senate also professed to remember nothing of that agreement, and sat without testifying the least concern to see them dragged away like slaves and their goods seized upon as formerly, there began now to be open disorders and dangerous meetings in the city; and the enemy, also, aware of the popular confusion, invaded and laid waste the country. And when the consuls now gave notice, that all who were of an age to bear arms should make their personal appearance, but found no one to regard the summons, the members of the government, then coming to consult what course should be taken, were themselves again divided in opinion; some thought it most advisable to comply a little in favour of the poor, by relaxing their overstrained rights, and mitigating the extreme rigour of the law, while others withstood this proposal; Marcius in particular, with more vehemence than the rest, alleging that the business of money on either side was not the main thing in question, urged that this disorderly proceeding was but the first insolent step towards open revolt against the laws, which it would become the wisdom of the government to check at the earliest moment.

There had been frequent assemblies of the whole senate, within a small compass of time, about this difficulty, but without any certain issue; the poor commonalty, therefore, perceiving there was likely to be no redress of their grievances, on a sudden collected in a body, and, encouraging each other in their resolution, forsook the city, with one accord, and seizing the hill which is now called the Holy Mount, sat down by the river Anio, without committing any sort of violence or seditious outrage, but merely exclaiming, as they went along, that they had this long time past been, in fact, expelled and excluded from the city by the cruelty of the rich; that Italy would everywhere afford them the benefit of air and water and a place of burial,

which was all they could expect in the city, unless it were, perhaps, the privilege of being wounded and killed in time of war for the defence of their creditors. The senate, apprehending the consequences, sent the most moderate and popular men of their own order to treat with them.

Menenius Agrippa, their chief spokesman, after much entreaty to the people, and much plain-speaking on behalf of the senate, concluded, at length, with the celebrated fable. "It once happened," he said, "that all the other members of a man mutinied against the stomach, which they accused as the only idle, uncontributing part in the whole body, while the rest were put to hardships and the expense of much labour to supply and minister to its appetites. The stomach, however, merely ridiculed the silliness of the members, who appeared not to be aware that the stomach certainly does receive the general nourishment, but only to return it again, and redistribute it amongst the rest. Such is the case," he said, "ye citizens, between you and the senate. The counsels and plans that are there duly digested, convey and secure to all of you your proper benefit and support."

A reconciliation ensued, the senate acceding to the request of the people for the annual election of five protectors for those in need of succour, the same that are now called the tribunes of the people; and the first two they pitched upon were Junius Brutus and Sicinnius Vellutus, their leaders in the secession.

The city being thus united, the commons stood presently to their arms, and followed their commanders to the war with great alacrity. As for Marcius, though he was not a little vexed himself to see the populace prevail so far, and gain ground of the senators, and might observe many other patricians have the same dislike of the late concessions, he yet besought them not to yield at least to the common people in the zeal and forwardness they now showed for their country's service, but to prove that they were superior to them, not so much in power and riches, as in merit and worth.

The Romans were now at war with the Volscian nation, whose principal city was Corioli; when, therefore, Cominius the consul had invested this important place, the rest of the Volscians, fearing it would be taken, mustered up whatever force they could from all parts, to relieve it, designing to give the Romans battle before the city, and so attack them on both sides.

Cominius, to avoid this inconvenience, divided his army, marching himself with one body to encounter the Volscians on their approach from without and leaving Titus Lartius, one of the bravest Romans of his time, to command the other and continue the siege. Those within Corioli, despising now the smallness of their number, made a sally upon them, and prevailed at first, and pursued the Romans into their trenches. Here it was that Marcius, flying out with a slender company, and cutting those in pieces that first engaged him, obliged the other assailants to slacken their speed; and then, with loud cries, called upon the Romans to renew the battle. For he had, what Cato thought a great point in a soldier, not only strength of hand and stroke, but also a voice and look that of themselves were a terror to an enemy. Divers of his own party now rallying and making up to him, the enemies soon retreated; but Marcius, not content to see them draw off and retire, pressed hard upon the rear, and drove them, as they fled away in haste, to the very gates of their city; where, perceiving the Romans to fall back from their pursuit, beaten off by the multitude of darts poured in upon them from the walls, and that none of his followers had the hardiness to think of falling in pell-mell among the fugitives and so entering a city full of enemies in arms, he, nevertheless, stood and urged them to the attempt, crying out, that fortune had now set open Corioli, not so much to shelter the vanquished, as to receive the conquerors. Seconded by a few that were willing to venture with him, he bore along through the crowd, made good his passage, and thrust himself into the gate through the midst of them, nobody at first daring to resist him. But when the citizens on looking about saw that a very small number had entered, they now took courage, and came up and attacked them. A combat ensued of the most extraordinary description, in which Marcius, by strength of hand, and swiftness of foot, and daring of soul, overpowering every one that he assailed, succeeded in driving the enemy to seek refuge, for the most part, in the interior of the town, while those remaining submitted, and threw down their arms; thus affording Lartius abundant opportunity to bring in the rest of the Romans with ease and safety.

Corioli being thus surprised and taken, the greater part of the soldiers employed themselves in spoiling and pillaging it, while

Marcus indignantly reproached them, and exclaimed that it was a dishonourable and unworthy thing, when the consul and their fellow-citizens had now perhaps encountered the other Volscians, and were hazarding their lives in battle, basely to misspend the time in running up and down for booty, and, under a pretence of enriching themselves, keep out of danger. Few paid him any attention, but, putting himself at the head of these, he took the road by which the consul's army had marched before him, encouraging his companions, and beseeching them, as they went along, not to give up, and praying often to the gods, too, that he might be so happy as to arrive before the fight was over, and come seasonably up to assist Cominius, and partake in the peril of the action.

It was customary with the Romans of that age, when they were moving into battle array, and were on the point of taking up their bucklers, and girding their coats about them, to make at the same time an unwritten will, or verbal testament, and to name who should be their heirs, in the hearing of three or four witnesses. In this precise posture Marcus found them at his arrival, the enemy being advanced within view.

They were not a little disturbed by his first appearance, seeing him covered with blood and sweat, and attended with a small train; but when he hastily made up to the consul with gladness in his looks, giving him his hand, and recounting to him how the city had been taken, and when they saw Cominius also embrace and salute him, every one took fresh heart; those that were near enough hearing, and those that were at a distance guessing, what had happened; and all cried out to be led to battle. First, however, Marcus desired to know of him how the Volscians had arrayed their army and where they had placed their best men and on his answering that he took the troops of the Antiates in the centre to be their prime warriors that would yield to none in bravery, "Let me demand and obtain of you," said Marcus, "that we may be posted against them." The consul granted the request, with much admiration for his gallantry. And when the conflict began by the soldiers darting at each other, and Marcus sallied out before the rest, the Volscians opposed to him were not able to make head against him; wherever he fell in, he broke their ranks, and made a lane through them; but the parties turning again, and enclosing him on each

side with their weapons, the consul, who observed the danger he was in, despatched some of the choicest men he had for his rescue. The conflict then growing warm and sharp about Marcius and many falling dead in a little space, the Romans bore so hard upon their enemies, and pressed them with such violence, that they forced them at length to abandon their ground, and to quit the field. And going now to prosecute the victory, they besought Marcius, tired out with his toils, and faint and heavy through the loss of blood, that he would retire to the camp. He replied, however, that weariness was not for conquerors, and joined with them in the pursuit. The rest of the Volscian army was in like manner defeated, great numbers killed, and no less taken captive.

The day after, when Marcius, with the rest of the army, presented themselves at the consul's tent, Cominius rose, and having rendered all due acknowledgment to the gods for the success of that enterprise, turned next to Marcius, and first of all delivered the strongest encomium upon his rare exploits, which he had partly been an eye-witness of himself, in the late battle, and had partly learned from the testimony of Lartius. And then he required him to choose a tenth part of all the treasure and horses and captives that had fallen into their hands, before any division should be made to others; besides which, he made him the special present of a horse with trappings and ornaments, in honour of his actions. The whole army applauded; Marcius, however, stepped forth, and declaring his thankful acceptance of the horse, and his gratification at the praises of his general, said, that all other things, which he could only regard rather as mercenary advantages than any significations of honour, he must waive, and should be content with the ordinary proportion of such rewards. "I have only," said he, "one special grace to beg, and this I hope you will not deny me. There was a certain hospitable friend of mine among the Volscians, a man of probity and virtue, who is become a prisoner, and from former wealth and freedom is now reduced to servitude. Among his many misfortunes let my intercession redeem him from the one of being sold as a common slave." Such a refusal and such a request on the part of Marcius were followed with yet louder acclamations; and he had many more admirers of this generous superiority to avarice, than of the bravery he had shown in

battle. The very persons who conceived some envy and despite to see him so specially honoured, could not but acknowledge, that one who so nobly could refuse reward, was beyond others worthy to receive it; and were more charmed with that virtue which made him despise advantage, than with any of those former actions that have gained him his title to it. It is the higher accomplishment to use money well than to use arms; but not to need it is more noble than to use it.

When the noise of approbation and applause ceased, Cominius, resuming, said: "It is idle, fellow-soldiers, to force and obtrude those other gifts of ours on one who is unwilling to accept them; let us, therefore, give him one of such a kind that he cannot well reject it; let us pass a vote, I mean, that he shall hereafter be called Coriolanus, unless you think that his performance at Corioli has itself anticipated any such resolution." Hence, therefore, he had this third name of Coriolanus, making it all the plainer that Caius was a personal proper name, and the second, or surname, Marcius, one common to his house and family; the third being a subsequent addition which used to be imposed either from some particular act or fortune, bodily characteristic, or good quality of the bearer. Just as the Greeks, too, gave additional names in old time, in some cases from some achievement, Soter, for example, and Callinicus; or personal appearance, as Physcon and Grypus; good qualities, Euergetes and Philadelphus; good fortune, Eudæmon, the title of the second Battus. Several monarchs have also had names given them in mockery, as Antigonus was called Doson, and Ptolemy, Lathyrus. This sort of title was yet more common among the Romans. One of the Metelli was surnamed Diadematus, because he walked about for a long time with a bandage on his head to conceal a scar; and another, of the same family, got the name of Celer, from the rapidity he displayed in giving a funeral entertainment of gladiators within a few days after his father's death, his speed and energy in doing which was thought extraordinary. There are some, too, who even at this day take names from certain casual incidents at their nativity: a child that is born when his father is away from home is called Proculus; or Postumus, if after his decease; and when twins come into the world, and one dies at the birth, the survivor has the name of Vopiscus. From bodily peculiarities they derive not only their

Syllas and Nigers, but their Cæci and Claudii; wisely endeavouring to accustom their people not to reckon either the loss of sight, or any other bodily misfortune, as a matter of disgrace to them, but to answer to such names without shame, as if they were really their own. But this discussion better befits another place.

The war against the Volscians was no sooner at an end, than the popular orators revived domestic troubles, and raised another sedition, without any new cause or complaint or just grievance to proceed upon, but merely turning the very mischiefs that unavoidably ensued from their former contests into a pretext against the patricians. The greatest part of their arable land had been left unsown and without tillage, and the time of war allowing them no means or leisure to import provision from other countries, there was an extreme scarcity. The movers of the people then observing that there was no corn to be bought, and that if there had been they had no money to buy it, began to calumniate the wealthy with false stories and whisper it about, as if they, out of their malice, had purposely contrived the famine. Meanwhile, there came an embassy from the Velitrani, proposing to deliver up their city to the Romans, and desiring they would send some new inhabitants to people it, as a late pestilential disease had swept away so many of the natives, that there was hardly a tenth part remaining of their whole community. This necessity of the Velitrani was considered by all more prudent people as most opportune in the present state of affairs; since the dearth made it needful to ease the city of its superfluous members, and they were in hope also, at the same time, to dissipate the gathering sedition by ridding themselves of the more violent and heated partisans, and discharging, so to say, the elements of disease and disorder in the state. The consuls, therefore, singled out such citizens to supply the desolation at Velitræ, and gave notice to others, that they should be ready to march against the Volscians, with the politic design of preventing intestine broils by employment abroad, and in the hope that when rich as well as poor, plebeians and patricians, should be mingled again in the same army and the same camp, and engage in one common service for the public, it would mutually dispose them to reconciliation and friendship.

But Sicinnius and Brutus, the popular orators, interposed,

crying out that the consuls disguised the most cruel and barbarous action in the world under that mild and plausible name of a colony, and were simply precipitating so many poor citizens into a mere pit of destruction, bidding them settle down in a country where the air was charged with disease, and the ground covered with dead bodies, and expose themselves to the evil influence of a strange and angered deity. And then, as if it would not satisfy their hatred to destroy some by hunger, and offer others to the mercy of a plague, they must proceed to involve them also in a needless war of their own making, that no calamity might be wanting to complete the punishment of the citizens for refusing to submit to that of slavery to the rich.

By such addresses, the people were so possessed, that none of them would appear upon the consular summons to be enlisted for the war; and they showed entire aversion to the proposal for a new plantation; so that the senate was at a loss what to say or do. But Marcius, who began now to bear himself higher and to feel confidence in his past actions, conscious, too, of the admiration of the best and greatest men of Rome, openly took the lead in opposing the favourers of the people. The colony was despatched to Velitræ, those that were chosen by lot being compelled to depart upon high penalties; and when they obstinately persisted in refusing to enroll themselves for the Volscian service, he mustered up his own clients, and as many others as could be wrought upon by persuasion, and with these made inroad into the territories of the Antiates, where, finding a considerable quantity of corn, and collecting much booty, both of cattle and prisoners, he reserved nothing for himself in private, but returned safe to Rome, while those that ventured out with him were seen laden with pillage, and driving their prey before them. This sight filled those that had stayed at home with regret for their perverseness, with envy at their fortunate fellow-citizens, and with feelings of dislike to Marcius, and hostility to his growing reputation and power, which might probably be used against the popular interest.

Not long after he stood for the consulship: when, however, the people began to relent and incline to favour him, being sensible what a shame it would be to repulse and affront a man of his birth and merit, after he had done them so many signal services. It was usual for those who stood for offices among them

to solicit and address themselves personally to the citizens, presenting themselves in the forum with the toga on alone, and no tunic under it; either to promote their supplications by the humility of their dress, or that such as had received wounds might more readily display those marks of their fortitude. Certainly, it was not out of suspicion of bribery and corruption that they required all such petitioners for their favour to appear ungirt and open, without any close garment; as it was much later, and many ages after this, that buying and selling crept in at their elections, and money became an ingredient in the public suffrages; proceeding thence to attempt their tribunals, and even attack their camps, till, by hiring the valiant, and enslaving iron to silver, it grew master of the state, and turned their commonwealth into a monarchy. For it was well and truly said that the first destroyer of the liberties of a people is he who first gave them bounties and largesses. At Rome the mischief seems to have stolen secretly in, and by little and little, not being at once discerned and taken notice of. It is not certainly known who the man was that did there first either bribe the citizens, or corrupt the courts; whereas, in Athens, Anytus, the son of Anthemion, is said to have been the first that gave money to the judges, when on his trial, toward the latter end of the Peloponnesian war, for letting the fort of Pylos fall into the hands of the enemy; in a period while the pure and golden race of men were still in possession of the Roman forum.

Marcus, therefore, as the fashion of candidates was, showing the scars and gashes that were still visible on his body, from the many conflicts in which he had signalised himself during a service of seventeen years together, they were, so to say, put out of countenance at this display of merit, and told one another that they ought in common modesty to create him consul. But when the day of election was now come, and Marcus appeared in the forum, with a pompous train of senators attending him, and the patricians all manifested greater concern, and seemed to be exerting greater efforts, than they had ever done before on the like occasion, the commons then fell off again from the kindness they had conceived for him, and in the place of their late benevolence, began to feel something of indignation and envy; passions assisted by the fear they entertained, that if a man of such aristocratic temper and so influential among the

patricians should be invested with the power which that office would give him, he might employ it to deprive the people of all that liberty which was yet left them. In conclusion, they rejected Marcius. Two other names were announced, to the great mortification of the senators, who felt as if the indignity reflected rather upon themselves than on Marcius. He, for his part, could not bear the affront with any patience. He had always indulged his temper, and had regarded the proud and contentious element of human nature as a sort of nobleness and magnanimity; reason and discipline had not imbued him with that solidity and equanimity which enters so largely into the virtues of the statesman. He had never learned how essential it is for any one who undertakes public business, and desires to deal with mankind, to avoid above all things that self-will, which, as Plato says, belongs to the family of solitude; and to pursue, above all things, that capacity so generally ridiculed, of submission to ill-treatment. Marcius, straightforward and direct, and possessed with the idea that to vanquish and overbear all opposition is the true part of bravery, and never imagining that it was the weakness and womanishness of his nature that broke out, so to say, in these ulcerations of anger, retired, full of fury and bitterness against the people. The young patricians, too, all that were proudest and most conscious of their noble birth, had always been devoted to his interest, and, adhering to him now, with a fidelity that did him no good, aggravated his resentment with the expression of their indignation and condolence. He had been their captain, and their willing instructor in the arts of war, when out upon expeditions, and their model in that true emulation and love of excellence which makes men extol, without envy or jealousy, each other's brave achievements.

In the midst of these distempers, a large quantity of corn reached Rome, a great part bought up in Italy, but an equal amount sent as a present from Syracuse, from Gelo, then reigning there. Many began now to hope well of their affairs, supposing the city, by this means, would be delivered at once, both of its want and discord. A council, therefore, being presently held, the people came flocking about the senate-house, eagerly awaiting the issue of that deliberation, expecting that the market-prices would now be less cruel, and that what had come as gift would be distributed as such. There were some within who so

advised the senate; but Marcius, standing up, sharply inveighed against those who spoke in favour of the multitude, calling them flatterers of the rabble, traitors to the nobility, and alleging, that, by such gratifications, they did but cherish those ill seeds of boldness and petulance that had been sown among the people, to their own prejudice, which they should have done well to observe and stifle at their first appearance, and not have suffered the plebeians to grow so strong, by granting them magistrates of such authority as the tribunes. They were, indeed, even now formidable to the state since everything they desired was granted them; no constraint was put on their will; they refused obedience to the consuls and, overthrowing all law and magistracy, gave the title of magistrate to their private factious leaders. "When things are come to such a pass for us to sit here and decree largesses and bounties for them, like those Greeks where the populace is supreme and absolute, what would it be else," said he, "but to take their disobedience into pay and maintain it for the common ruin of us all? They certainly cannot look upon these liberalities as a reward of public service, which they know they have so often deserted; nor yet of those secessions, by which they openly renounce their country; much less of the calumnies and slanders they have been always so ready to entertain against the senate; but will rather conclude that a bounty, which seems to have no other visible cause or reason, must needs be the effect of our fear and flattery; and will, therefore, set no limit to their disobedience, nor ever cease from disturbances and sedition. Concession is mere madness; if we have any wisdom and resolution at all, we shall, on the contrary, never rest till we have recovered from them that tribunician power they have extorted from us; as being a plain subversion of the consulship, and a perpetual ground of separation in our city that is no longer one, as heretofore, but has in this received such a wound and rupture as is never likely to close and unite again, or suffer us to be of one mind, and to give over inflaming our distempers, and being a torment to each other."

Marcius, with much more to this purpose, succeeded, to an extraordinary degree, in inspiring the younger men with the same furious sentiments, and had almost all the wealthy on his side, who cried him up as the only person their city had, superior alike to force and flattery; some of the older men, however,

opposed him, suspecting the consequences. As, indeed, there came no good of it; for the tribunes, who were present, perceiving how the proposal of Marcius took, ran out into the crowd with exclamations, calling on the plebeians to stand together, and come in to their assistance. The assembly met, and soon became tumultuous. The sum of what Marcius had spoken, having been reported to the people, excited them to such fury, that they were ready to break in upon the senate. The tribunes prevented this, by laying all the blame on Coriolanus, whom, therefore, they cited by their messengers to come before them and defend himself. And when he contemptuously repulsed the officers who brought him the summons, they came themselves, with the *Ædiles*, or overseers of the market, proposing to carry him away by force, and, accordingly, began to lay hold on his person. The patricians, however, coming to his rescue, not only thrust off the tribunes, but also beat the *Ædiles*, that were their seconds in the quarrel; night approaching, put an end to the contest. But, as soon as it was day, the consuls, observing the people to be highly exasperated, and that they ran from all quarters and gathered in the forum, were afraid for the whole city, so that, convening the senate afresh, they desired them to advise how they might best compose and pacify the incensed multitude by equitable language and indulgent decrees; since, if they wisely considered the state of things, they would find that it was no time to stand upon terms of honour and a mere point of glory; such a critical conjuncture called for gentle methods, and for temperate and humane counsels. The majority, therefore, of the senators giving way, the consuls proceeded to pacify the people in the best manner they were able, answering gently to such imputations and charges as had been cast upon the senate, and using much tenderness and moderation in the admonitions and reproofs they gave them. On the point of the price of provisions, they said there should be no difference at all between them. When a great part of the commonalty was grown cool, and it appeared from their orderly and peaceful behaviour that they had been very much appeased by what they had heard, the tribunes, standing up, declared, in the name of the people, that since the senate was pleased to act soberly and do them reason, they, likewise, should be ready to yield in all that was fair and equitable

on their side; they must insist, however, that Marcius should give in his answer to the several charges as follows: first, could he deny that he instigated the senate to overthrow the government and annul the privileges of the people? and, in the next place, when called to account for it, did he not disobey the summons? and, lastly, by the blows and other public affronts to the *Ædiles*, had he not done all he could to commence a civil war?

These articles were brought in against him, with a design either to humble Marcius, and show his submission, if, contrary to his nature, he should now court and sue the people; or, if he should follow his natural disposition, which they rather expected from their judgment of his character, then that he might thus make the breach final between himself and the people.

He came, therefore, as it were, to make his apology, and clear himself; in which belief the people kept silence, and gave him a quiet hearing. But when, instead of the submissive and deprecatory language expected from him, he began to use not only an offensive kind of freedom, seeming rather to accuse than apologise, but, as well by the tone of his voice as the air of his countenance, displayed a security that was not far from disdain and contempt of them, the whole multitude then became angry, and gave evident signs of impatience and disgust; and Sicinnius, the most violent of the tribunes, after a little private conference with his colleagues, proceeded solemnly to pronounce before them all, that Marcius was condemned to die by the tribunes of the people, and bid the *Ædiles* take him to the Tarpeian rock, and without delay throw him headlong from the precipice. When they, however, in compliance with the order, came to seize upon his body, many, even of the plebeian party, felt it to be a horrible and extravagant act; the patricians, meantime, wholly beside themselves with distress and horror, hurried up with cries to the rescue; and while some made actual use of their hands to hinder the arrest, and surrounding Marcius, got him in among them, others, as in so great a tumult no good could be done by words, stretched out theirs, beseeching the multitude that they would not proceed to such furious extremities; and at length, the friends and acquaintance of the tribunes, wisely perceiving how impossible it would be to carry off Marcius to punishment without much bloodshed and slaughter of the

nobility, persuaded them to forbear everything unusual and odious; not to despatch him by any sudden violence, or without regular process, but refer the cause to the general suffrage of the people. Sicinnius then, after a little pause, turning to the patricians, demanded what their meaning was, thus forcibly to rescue Marcius out of the people's hands, as they were going to punish him; when it was replied by them, on the other side, and the question put, "Rather, how came it into your minds, and what is it you design, thus to drag one of the worthiest men of Rome, without trial, to a barbarous and illegal execution?" "Very well," said Sicinnius, "you shall have no ground in this respect for quarrel or complaint against the people. The people grant your request, and your partisan shall be tried. We appoint you, Marcius," directing his speech to him, "the third market-day ensuing, to appear and defend yourself, and to try if you can satisfy the Roman citizens of your innocence, who will then judge your case by vote." The patricians were content with such a truce and respite for that time, and gladly returned home, having for the present brought off Marcius in safety.

During the interval before the appointed time (for the Romans hold their sessions every ninth day, which from that cause are called *mundinæ* in Latin), a war fell out with the Antiates, likely to be of some continuance, which gave them hope they might one way or other elude the judgment. The people, they presumed, would become tractable, and their indignation lessen and languish by degrees in so long a space, if occupation and war did not wholly put it out of their mind. But when, contrary to expectation, they made a speedy agreement with the people of Antium and the army came back to Rome, the patricians were again in great perplexity, and had frequent meetings to consider how things might be arranged, without either abandoning Marcius, or yet giving occasion to the popular orators to create new disorders. Appius Claudius, whom they counted among the senators most averse to the popular interest, made a solemn declaration, and told them beforehand, that the senate would utterly destroy itself and betray the government, if they should once suffer the people to assume the authority of pronouncing sentence upon any of the patricians; but the oldest senators and most favourable to the people maintained, on the other side, that the people would

not be so harsh and severe upon them, as some were pleased to imagine, but rather become more gentle and humane upon the concession of that power, since it was not contempt of the senate, but the impression of being contemned by it, which made them pretend to such a prerogative. Let that be once allowed them as a mark of respect and kind feeling, and the mere possession of this power of voting would at once dispossess them of their animosity.

When, therefore, Marcius saw that the senate was in pain and suspense upon his account, divided, as it were, betwixt their kindness for him and their apprehensions from the people, he desired to know of the tribunes what the crimes were they intended to charge him with, and what the heads of the indictment they would oblige him to plead to before the people; and being told by them that he was to be impeached for attempting usurpation, and that they would prove him guilty of designing to establish arbitrary government, stepping forth upon this, "Let me go then," he said, "to clear myself from that imputation before an assembly of them; I freely offer myself to any sort of trial, nor do I refuse any kind of punishment whatsoever; only," he continued, "let what you now mention be really made my accusation, and do not you play false with the senate." On their consenting to these terms, he came to his trial. But when the people met together, the tribunes, contrary to all former practice, extorted first, that votes should be taken, not by centuries, but tribes; a change, by which the indigent and factious rabble, that had no respect for honesty and justice, would be sure to carry it against those who were rich and well known, and accustomed to serve the state in war. In the next place, whereas they had engaged to prosecute Marcius upon no other head but that of tyranny, which could never be made out against him, they relinquished this plea, and urged instead, his language in the senate against an abasement of the price of corn, and for the overthrow of the tribunician power; adding further, as a new impeachment, the distribution that was made by him of the spoil and booty he had taken from the Antiates, when he overran their country, which he had divided among those that had followed him, whereas it ought rather to have been brought into the public treasury; which last accusation did, they say, more discompose Marcius than all the rest, as he had not anticipated

he should ever be questioned on that subject, and, therefore, was less provided with any satisfactory answer to it on the sudden. And when, by way of excuse, he began to magnify the merits of those who had been partakers with him in the action, those that had stayed at home, being more numerous than the other, interrupted him with outcries. In conclusion, when they came to vote, a majority of three tribes condemned him; the penalty being perpetual banishment. The sentence of his condemnation being pronounced, the people went away with greater triumph and exultation than they had ever shown for any victory over enemies; while the senate was in grief and deep dejection, repenting now and vexed to the soul that they had not done and suffered all things rather than give way to the insolence of the people, and permit them to assume and abuse so great an authority. There was no need then to look at men's dresses, or other marks of distinction, to know one from another: any one who was glad was, beyond all doubt, a plebeian, any one who looked sorrowful, a patrician.

Marcius alone, himself, was neither stunned nor humiliated. In mien, carriage, and countenance he bore the appearance of entire composure, and, while all his friends were full of distress, seemed the only man that was not touched with his misfortune. Not that either reflection taught him, or gentleness of temper made it natural for him, to submit: he was wholly possessed, on the contrary, with a profound and deep-seated fury, which passes with many for no pain at all. And pain, it is true, transmuted, so to say, by its own fiery heat into anger, loses every appearance of depression and feebleness; the angry man makes a show of energy, as the man in a high fever does of natural heat, while, in fact, all this action of the soul is but mere diseased palpitation, distension, and inflammation. That such was his distempered state appeared presently plainly enough in his actions. On his return home, after saluting his mother and his wife, who were all in tears and full of loud lamentations, and exhorting them to moderate the sense they had of his calamity, he proceeded at once to the city gates, whither all the nobility came to attend him; and so not so much as taking anything with him, or making any request to the company, he departed from them, having only three or four clients with him. He continued solitary for a few days in a place in the country, distracted with a variety of

counsels, such as rage and indignation suggested to him; and proposing to himself no honourable or useful end, but only how he might best satisfy his revenge on the Romans, he resolved at length to raise up a heavy war against them from their nearest neighbours. He determined, first to make trial of the Volscians, whom he knew to be still vigorous and flourishing, both in men and treasure, and he imagined their force and power was not so much abated as their spite and anger increased by the late overthrows they had received from the Romans.

There was a man of Antium, called Tullus Aufidius, who, for his wealth and bravery and the splendour of his family, had the respect and privilege of a king among the Volscians, but whom Marcius knew to have a particular hostility to himself, above all other Romans. Frequent menaces and challenges had passed in battle between them, and those exchanges of defiance to which their hot and eager emulation is apt to prompt young soldiers had added private animosity to their national feelings of opposition. Yet for all this, considering Tullus to have a certain generosity of temper, and knowing that no Volscian, so much as he, desired an occasion to requite upon the Romans the evils they had done, he did what much confirms the saying, that—

“Hard and unequal is with wrath the strife,
Which makes us buy its pleasure with our life.”

Putting on such a dress as would make him appear to any whom he might meet most unlike what he really was, like Ulysses—

“The town he entered of his mortal foes.”

His arrival at Antium was about evening, and, though several met him in the streets, yet he passed along without being known to any and went directly to the house of Tullus, and, entering undiscovered, went up to the fire-hearth, and seated himself there without speaking a word, covering up his head. Those of the family could not but wonder, and yet they were afraid either to raise or question him, for there was a certain air of majesty both in his posture and silence, but they recounted to Tullus, being then at supper, the strangeness of this accident. He immediately rose from table and came in, and asked who he was and for what business he came thither; and then Marcius,

unmuffling himself, and pausing awhile, "If," said he, "you cannot call me to mind, Tullus, or do not believe your eyes concerning me, I must of necessity be my own accuser. I am Caius Marcius, the author of so much mischief to the Volscians; of which, were I seeking to deny it, the surname of Coriolanus I now bear would be a sufficient evidence against me. The one recompense I have received for all the hardships and perils I have gone through was the title that proclaims my enmity to your nation, and this is the only thing which is still left me. Of all other advantages, I have been stripped and deprived by the envy and outrage of the Roman people, and the cowardice and treachery of the magistrates and those of my own order. I am driven out as an exile, and become an humble suppliant at your hearth, not so much for safety and protection (should I have come hither, had I been afraid to die?) as to seek vengeance against those that expelled me; which, methinks, I have already obtained, by putting myself into your hands. If, therefore, you have really a mind to attack your enemies, come then, make use of that affliction you see me in to assist the enterprise, and convert my personal infelicity into a common blessing to the Volscians; as, indeed, I am likely to be more serviceable in fighting for than against you, with the advantage which I now possess, of knowing all the secrets of the enemy that I am attacking. But if you decline to make any further attempts I am neither desirous to live myself, nor will it be well in you to preserve a person who has been your rival and adversary of old, and now, when he offers you his service, appears unprofitable and useless to you."

Tullus, on hearing this, was extremely rejoiced, and giving him his right hand, exclaimed, "Rise, Marcius, and be of good courage; it is a great happiness you bring to Antium, in the present use you make of yourself; expect everything that is good from the Volscians." He then proceeded to feast and entertain him with every display of kindness, and for several days after they were in close deliberation together on the prospects of a war.

While this design was forming, there were great troubles and commotions at Rome, from the animosity of the senators against the people, heightened just now by the late condemnation of Marcius. Besides that their soothsayers and priests, and even private persons, reported signs and prodigies not to be neglected;

one of which is stated to have occurred as follows: Titus Latinus, a man of ordinary condition, but of a quiet and virtuous character, free from all superstitious fancies, and yet more from vanity and exaggeration, had an apparition in his sleep, as if Jupiter came and bade him tell the senate, that it was with a bad and unacceptable dancer that they had headed his procession. Having beheld the vision, he said, he did not much attend to it at the first appearance; but after he had seen and slighted it a second and third time, he had lost a hopeful son, and was himself struck with a palsy. He was brought into the senate on a litter to tell this, and the story goes that he had no sooner delivered his message there, but he at once felt his strength return and got upon his legs, and went home alone without need of any support. The senators, in wonder and surprise, made a diligent search into the matter. That which his dream alluded to was this: some citizen had, for some heinous offence, given up a servant of his to the rest of his fellows with charge to whip him first through the market, and then to kill him; and while they were executing this command, and scourging the wretch, who screwed and turned himself into all manner of shapes and unseemly motions, through the pain he was in, the solemn procession in honour of Jupiter chanced to follow at their heels. Several of the attendants on which were, indeed, scandalised at the sight, yet no one of them interfered, or acted further in the matter than merely to utter some common reproaches and execrations on a master who inflicted so cruel a punishment. For the Romans treated their slaves with great humanity in these times, when, working and labouring themselves, and living together among them, they naturally were more gentle and familiar with them. It was one of the severest punishments for a slave who had committed a fault to have to take the piece of wood which supports the pole of a waggon, and carry it about through the neighbourhood; a slave who had once undergone the shame of this, and been thus seen by the household and the neighbours, had no longer any trust or credit among them, and had the name of *furcifer*; *furca* being the Latin word for a prop, or support.

When, therefore, Latinus had related his dream, and the senators were considering who this disagreeable and ungainly dancer could be, some of the company, having been struck with

the strangeness of the punishment, called to mind and mentioned the miserable slave who was lashed through the streets and afterwards put to death. The priests, when consulted, confirmed the conjecture; the master was punished; and orders given for a new celebration of the procession and the spectacles in honour of the god. Numa, in other respects also a wise arranger of religious offices, would seem to have been especially judicious in his direction, with a view to the attentiveness of the people, that, when the magistrates or priests performed any divine worship, a herald should go before, and proclaim with a loud voice, *Hoc age*, Do this you are about, and so warn them to mind whatever sacred action they were engaged in, and not suffer any business or worldly avocation to disturb and interrupt it; most of the things which men do of this kind being in manner forced from them, and effected by constraint. It is usual with the Romans to recommence their sacrifices and processions and spectacles, not only upon such a cause as this, but for any slighter reason. If but one of the horses which drew the chariots called *Tensæ*, upon which the images of their gods were placed, happened to fail and falter, or if the driver took hold of the reins with his left hand, they would decree that the whole operation should commence anew; and, in latter ages, one and the same sacrifice was performed thirty times over, because of the occurrence of some defect or mistake or accident in the service. Such was the Roman reverence and caution in religious matters.

Marcus and Tullus were now secretly discoursing of their project with the chief men of Antium, advising them to invade the Romans while they were at variance among themselves. And when shame appeared to hinder them from embracing the motion, as they had sworn to a truce and cessation of arms for the space of two years, the Romans themselves soon furnished them with a pretence, by making proclamation, out of some jealousy or slanderous report, in the midst of the spectacles, that all the Volscians who had come to see them should depart the city before sunset. Some affirm that this was a contrivance of Marcus, who sent a man privately to the consuls, falsely to accuse the Volscians of intending to fall upon the Romans during the games, and to set the city on fire. This public affront roused and inflamed their hostility to the Romans; and Tullus, perceiving it, made his advantage of it, aggravating the fact, and

working on their indignation, till he persuaded them, at last, to despatch ambassadors to Rome, requiring the Romans to restore that part of their country and those towns which they had taken from the Volscians in the late war. When the Romans heard the message, they indignantly replied that the Volscians were the first that took up arms, but the Romans would be the last to lay them down. This answer being brought back, Tullus called a general assembly of the Volscians; and the vote passing for a war, he then proposed that they should call in Marcius, laying aside the remembrance of former grudges, and assuring themselves that the services they should now receive from him as a friend and associate would abundantly outweigh any harm or damage he had done them when he was their enemy. Marcius was accordingly summoned, and having made his entrance, and spoken to the people, won their good opinion of his capacity, his skill, counsel, and boldness, not less by his present words than by his past actions. They joined him in commission with Tullus, to have full power as the general of their forces in all that related to the war. And he, fearing lest the time that would be requisite to bring all the Volscians together in full preparation might be so long as to lose him the opportunity of action, left order with the chief persons and magistrates of the city to provide other things, while he himself, prevailing upon the most forward to assemble and march out with him as volunteers without staying to be enrolled, made a sudden inroad into the Roman confines, when nobody expected him, and possessed himself of so much booty, that the Volscians found they had more than they could either carry away or use in the camp. The abundance of provision which he gained, and the waste and havoc of the country which he made, were, however, of themselves and in his account, the smallest results of that invasion; the great mischief he intended, and his special object in all, was to increase at Rome the suspicions entertained of the patricians, and to make them upon worse terms with the people. With this view, while spoiling all the fields and destroying the property of other men, he took special care to preserve their farms and lands untouched, and would not allow his soldiers to ravage there, or seize upon anything which belonged to them. From hence their invectives and quarrels against one another broke out afresh, and rose to a greater height than ever; the senators reproaching those of the commonalty with their late

injustice to Marcius; while the plebeians, on their side, did not hesitate to accuse them of having, out of spite and revenge, solicited him to this enterprise, and thus, when others were involved in the miseries of a war by their means, they sat like unconcerned spectators, as being furnished with a guardian and protector abroad of their wealth and fortunes, in the very person of the public enemy. After this incursion and exploit, which was of great advantage to the Volscians, as they learned by it to grow more hardy and to contemn their enemy, Marcius drew them off, and returned in safety.

But when the whole strength of the Volscians was brought together in the field, with great expedition and alacrity, it appeared so considerable a body, that they agreed to leave part in garrison, for the security of their towns, and with the other part to march against the Romans. Marcius now desired Tullus to choose which of the two charges would be most agreeable to him. Tullus answered that since he knew Marcius to be equally valiant with himself, and far more fortunate, he would have him take the command of those that were going out to the war, while he made it his care to defend their cities at home, and provide all conveniences for the army abroad. Marcius, thus reinforced, and much stronger than before, moved first towards the city called *Circæum*, a Roman colony. He received its surrender and did the inhabitants no injury; passing thence, he entered and laid waste the country of the Latins, where he expected the Romans would meet him, as the Latins were their confederates and allies, and had often sent to demand succours from them. The people, however, on their part, showing little inclination for the service, and the consuls themselves being unwilling to run the hazard of a battle, when the time of their office was almost ready to expire, they dismissed the Latin ambassadors without any effect; so that Marcius, finding no army to oppose him, marched up to their cities, and having taken by force *Toleria*, *Lavici*, *Peda*, and *Bola*, all of which offered resistance, not only plundered their houses, but made a prey likewise of their persons. Meantime he showed particular regard for all such as came over to his party, and, for fear they might sustain any damage against his will, encamped at the greatest distance he could, and wholly abstained from the lands of their property.

After, however, that he had made himself master of *Bola*, a

town not above ten miles from Rome, where he found great treasure, and put almost all the adults to the sword; and when on this, the other Volscians that were ordered to stay behind and protect their cities, hearing of his achievements and success, had not patience to remain any longer at home, but came hastening in their arms to Marcius, saying that he alone was their general and the sole commander they would own; with all this, his name and renown spread throughout all Italy, and universal wonder prevailed at the sudden and mighty revolution in the fortunes of two nations which the loss and the accession of a single man had effected.

All at Rome was in great disorder; they were utterly averse from fighting, and spent their whole time in cabals and disputes and reproaches against each other; until news was brought that the enemy had laid close siege to Lavinium, where were the images and sacred things of their tutelar gods, and from whence they derived the origin of their nation, that being the first city which Æneas built in Italy. These tidings produced a change as universal as it was extraordinary in the thoughts and inclinations of the people, but occasioned a yet stranger revulsion of feelings among the patricians. The people now were for repealing the sentence against Marcius, and calling him back into the city; whereas the senate, being assembled to reconsider the decree, opposed and finally rejected the proposal, either out of the mere humour of contradicting and withstanding the people in whatever they should desire, or because they were unwilling, perhaps, that he should owe his restoration to their kindness; or having now conceived a displeasure against Marcius himself, who was bringing distress upon all alike, though he had not been ill-treated by all, and was become a declared enemy to his whole country, though he knew well enough that the principal and all the better men condoled with him and suffered in his injuries.

This resolution of theirs being made public, the people could proceed no further, having no authority to pass anything by suffrage, and enact it for a law, without a previous decree from the senate. When Marcius heard of this, he was more exasperated than ever, and, quitting the siege of Lavinium, marched furiously towards Rome, and encamped at a place called the Cluilian ditches, about five miles from the city. The nearness of his

approach did, indeed, create much terror and disturbance, yet it also ended their dissensions for the present; as nobody now, whether consul or senator, durst any longer contradict the people in their design of recalling Marcius; but, seeing their women running affrighted up and down the streets, and the old men at prayer in every temple with tears and supplications, and that, in short, there was a general absence among them both of courage and wisdom to provide for their own safety, they came at last to be all of one mind, that the people had been in the right to propose as they did a reconciliation with Marcius, and that the senate was guilty of a fatal error to begin a quarrel with him when it was a time to forget offences, and they should have studied rather to appease him. It was, therefore, unanimously agreed by all parties, that ambassadors should be despatched, offering him return to his country, and desiring he would free them from the terrors and distresses of the war. The persons sent by the senate with this message were chosen out of his kindred and acquaintance, who naturally expected a very kind reception at their first interview, upon the score of that relation and their old familiarity and friendship with him; in which, however, they were much mistaken. Being led through the enemy's camp, they found him sitting in state amidst the chief men of the Volscians, looking insupportably proud and arrogant. He bade them declare the cause of their coming, which they did in the most gentle and tender terms, and with a behaviour suitable to their language. When they had made an end of speaking, he returned them a sharp answer, full of bitterness and angry resentment, as to what concerned himself and the ill-usage he had received from them; but as general of the Volscians, he demanded restitution of the cities and the lands which had been seized upon during the late war, and that the same rights and franchises should be granted them at Rome, which had been before accorded to the Latins; since there could be no assurance that a peace would be firm and lasting without fair and just conditions on both sides. He allowed them thirty days to consider and resolve.

The ambassadors being departed, he withdrew his forces out of the Roman territory. This, those of the Volscians who had long envied his reputation, and could not endure to see the influence he had with the people, laid hold of, as the first matter of

complaint against him. Among them was also Tullus himself, not for any wrong done him personally by Marcius, but through the weakness incident to human nature, He could not help feeling mortified to find his own glory thus totally obscured, and himself overlooked and neglected now by the Volscians, who had so great an opinion of their new leader, that he alone was all to them, while other captains, they thought, should be content with that share of power which he might think fit to accord. From hence the first seeds of complaint and accusation were scattered about in secret, and the malcontents met and heightened each other's indignation, saying, that to retreat as he did was in effect to betray and deliver up though not their cities and their arms, yet what was as bad, the critical times and opportunities for action, on which depend the preservation or the loss of everything else; since in less than thirty days' space, for which he had given a respite for the war, there might happen the greatest changes in the world. Yet Marcius spent not any part of the time idly, but attacked the confederates of the enemy, ravaged their land, and took from them seven great and populous cities in that interval. The Romans, in the meanwhile, durst not venture out to their relief; but were utterly fearful, and showed no more disposition or capacity for action than if their bodies had been struck with a palsy, and became destitute of sense and motion. But when the thirty days were expired, and Marcius appeared again with his whole army, they sent another embassy, to beseech him that he would moderate his displeasure and would withdraw the Volscian army, and then make any proposals he thought best for both parties; the Romans would make no concessions to menaces, but if it were his opinion that the Volscians ought to have any favour shown them, upon laying down their arms they might obtain all they could in reason desire.

The reply of Marcius was, that he should make no answer to this as general of the Volscians, but, in the quality still of a Roman citizen, he would advise and exhort them, as the case stood, not to carry it so high, but think rather of just compliance, and return to him, before three days were at an end, with a ratification of his previous demands; otherwise, they must understand that they could not have any further freedom of passing through his camp upon idle errands.

When the ambassadors were come back, and had acquainted the senate with the answer, seeing the whole state now threatened as it were by a tempest, and the waves ready to overwhelm them, they were forced, as we say in extreme perils, to let down the sacred anchor. A decree was made, that the whole order of their priests, those who initiated in the mysteries or had the custody of them, and those who, according to the ancient practice of the country, divined from birds, should all and every one of them go in full procession to Marcius with their pontifical array, and the dress and habit which they respectively used in their several functions, and should urge him, as before, to withdraw his forces, and then treat with his countrymen in favour of the Volscians. He consented so far, indeed, as to give the deputation an admittance into his camp, but granted nothing at all, nor so much as expressed himself more mildly; but without capitulating or receding, bade them once for all choose whether they would yield or fight, since the old terms were the only terms of peace. When this solemn application proved ineffectual, the priests, too, returning unsuccessful, they determined to sit still within the city and keep watch about their walls, intending only to repulse the enemy, should he offer to attack them, and placing their hopes chiefly in time and in extraordinary accidents of fortune; as to themselves, they felt incapable of doing anything for their own deliverance; mere confusion and terror and ill-boding reports possessed the whole city; till at last a thing happened not unlike what we so often find represented, without, however, being accepted as true by people in general, in Homer. On some great and unusual occasion we find him say—

“But him the blue-eyed goddess did inspire;”

and elsewhere—

“But some immortal turned my mind away,
To think what others of the deed would say;”

and again—

“Were’t his own thought or were’t a god’s command?”

People are apt, in such passages, to censure and disregard the poet, as if, by the introduction of mere impossibilities and idle fictions, he were denying the action of a man’s own deliberate

thought and free choice; which is not, in the least, the case in Homer's representation, where the ordinary, probable, and habitual conclusions that common reason leads to are continually ascribed to our own direct agency. He certainly says frequently enough—

“But I consulted with my own great soul;”

or, as in another passage—

“He spoke. Achilles, with quick pain possessed,
Resolved two purposes in his strong breast;”

and in a third—

“—Yet never to her wishes won
The just mind of the brave Bellerophon.”

But where the act is something out of the way and extraordinary, and seems in a manner to demand some impulse of divine possession and sudden inspiration to account for it, here he does introduce divine agency, not to destroy, but to prompt the human will; not to create in us another agency, but offering images to stimulate our own; images that in no sort or kind make our action involuntary, but give occasion rather to spontaneous action, aided and sustained by feelings of confidence and hope. For either we must totally dismiss and exclude divine influences from every kind of causality and origination in what we do, or else what other way can we conceive in which divine aid and co-operation can act? Certainly we cannot suppose that the divine beings actually and literally turn our bodies and direct our hands and our feet this way or that, to do what is right: it is obvious that they must actuate the practical and elective element of our nature, by certain initial occasions, by images presented to the imagination, and thoughts suggested to the mind, such either as to excite it to, or avert and withhold it from, any particular course.

In the perplexity which I have described, the Roman women went, some to other temples, but the greater part, and the ladies of highest rank, to the altar of Jupiter Capitolinus. Among these suppliants was Valeria, sister to the great Poplicola, who did the Romans eminent service both in peace and war. Poplicola himself was now deceased, as is told in the history of his life;

but Valeria lived still, and enjoyed great respect and honour at Rome, her life and conduct no way disparaging her birth. She, suddenly seized with the sort of instinct or emotion of mind which I have described, and happily lighting, not without divine guidance, on the right expedient, both rose herself, and bade the others rise, and went directly with them to the house of Volumnia, the mother of Marcius. And coming in and finding her sitting with her daughter-in-law, and with her little grandchildren on her lap, Valeria, then surrounded by her female companions, spoke in the name of them all:—

“We that now make our appearance, O Volumnia, and you, Vergilia, are come as mere women to women, not by direction of the senate, or an order from the consuls, or the appointment of any other magistrate; but the divine being himself, as I conceive, moved to compassion by our prayers, prompted us to visit you in a body, and request a thing on which our own and the common safety depends, and which, if you consent to it, will raise your glory above that of the daughters of the Sabines, who won over their fathers and their husbands from mortal enmity to peace and friendship. Arise and come with us to Marcius; join in our supplication, and bear for your country this true and just testimony on her behalf; that, notwithstanding the many mischiefs that have been done her, yet she has never outraged you, nor so much as thought of treating you ill, in all her resentment, but does now restore you safe into his hands, though there be small likelihood she should obtain from him any equitable terms.”

The words of Valeria were seconded by the acclamations of the other women, to which Volumnia made answer:—

“I and Vergilia, my countrywomen, have an equal share with you all in the common miseries, and we have the additional sorrow, which is wholly ours, that we have lost the merit and good fame of Marcius, and see his person confined, rather than protected, by the arms of the enemy. Yet I account this the greatest of all misfortunes, if indeed the affairs of Rome be sunk to so feeble a state as to have their last dependence upon us. For it is hardly imaginable he should have any consideration left for us, when he has no regard for the country which he was wont to prefer before his mother and wife and children. Make use, however, of our service; and lead us, if you please, to him; we

are able, if nothing more, at least to spend our last breath in making suit to him for our country."

Having spoken thus, she took Vergilia by the hand, and the young children, and so accompanied them to the Volscian camp. So lamentable a sight much affected the enemies themselves, who viewed them in respectful silence. Marcius was then sitting in his place, with his chief officers about him, and, seeing the party of women advance toward them, wondered what should be the matter; but perceiving at length that his mother was at the head of them, he would fain have hardened himself in his former inexorable temper, but, overcome by his feelings, and confounded at what he saw, he did not endure they should approach him sitting in state, but came down hastily to meet them, saluting his mother first, and embracing her a long time, and then his wife and children, sparing neither tears nor caresses, but suffering himself to be borne away and carried headlong, as it were, by the impetuous violence of his passion.

When he had satisfied himself, and observed that his mother Volumnia was desirous to say something, the Volscian council being first called in, he heard her to the following effect: "Our dress and our very persons, my son, might tell you, though we should say nothing ourselves, in how forlorn a condition we have lived at home since your banishment and absence from us; and now consider with yourself, whether we may not pass for the most unfortunate of all women, to have that sight, which should be the sweetest that we could see, converted, through I know not what fatality, to one of all others the most formidable and dreadful,—Volumnia to behold her son, and Vergilia her husband, in arms against the walls of Rome. Even prayer itself, whence others gain comfort and relief in all manner of misfortunes, is that which most adds to our confusion and distress; since our best wishes are inconsistent with themselves, nor can we at the same time petition the gods for Rome's victory and your preservation, but what the worst of our enemies would imprecate as a curse, is the very object of our vows. Your wife and children are under the sad necessity, that they must either be deprived of you or of their native soil. As for myself, I am resolved not to wait till war shall determine this alternative for me; but if I cannot prevail with you to prefer amity and concord to quarrel and hostility, and to be the benefactor to both

parties rather than the destroyer of one of them, be assured of this from me, and reckon steadfastly upon it, that you shall not be able to reach your country, unless you trample first upon the corpse of her that brought you into life. For it will be ill in me to wait and loiter in the world till the day wherein I shall see a child of mine, either led in triumph by his own countrymen, or triumphing over them. Did I require you to save your country by ruining the Volscians, then, I confess, my son, the case would be hard for you to solve. It is base to bring destitution on our fellow-citizens; it is unjust to betray those who have placed their confidence in us. But, as it is, we do but desire a deliverance equally expedient for them and us; only more glorious and honourable on the Volscian side, who, as superior in arms, will be thought freely to bestow the two greatest of blessings, peace and friendship, even when they themselves receive the same. If we obtain these, the common thanks will be chiefly due to you as the principal cause; but if they be not granted, you alone must expect to bear the blame from both nations. The chance of all war is uncertain, yet thus much is certain in the present, that you, by conquering Rome, will only get the reputation of having undone your country; but if the Volscians happen to be defeated under your conduct, then the world will say, that, to satisfy a revengeful humour, you brought misery on your friends and patrons."

Marcus listened to his mother while she spoke without answering her a word; and Volumnia, seeing him stand mute also for a long time after she had ceased, resumed: "O my son," said she, "what is the meaning of this silence? Is it a duty to postpone everything to a sense of injuries, and wrong to gratify a mother in a request like this? Is it the characteristic of a great man to remember wrongs that have been done him, and not the part of a great and good man to remember benefits such as those that children receive from parents, and to requite them with honour and respect? You, methinks, who are so relentless in the punishment of the ungrateful, should not be more careless than others to be grateful yourself. You have punished your country already; you have not yet paid your debt to me. Nature and religion, surely unattended by any constraint, should have won your consent to petitions so worthy and so just as these; but if it must be so, I will even use my last resource." Having

said this, she threw herself down at his feet, as did also his wife and children; upon which Marcius, crying out, "O mother! what is it you have done to me!" raised her up from the ground, and pressing her right hand with more than ordinary vehemence, "You have gained a victory," said he, "fortunate enough for the Romans, but destructive to your son; whom you, though none else, have defeated." After which, and a little private conference with his mother and his wife, he sent them back again to Rome, as they desired of him.

The next morning, he broke up his camp, and led the Volscians homeward, variously affected with what he had done; some of them complaining of him and condemning his act, others, who were inclined to a peaceful conclusion, unfavourable to neither. A third party, while much disliking his proceedings, yet could not look upon Marcius as a treacherous person, but thought it pardonable in him to be thus shaken and driven to surrender at last, under such compulsion. None, however, opposed his commands; they all obediently followed him, though rather from admiration of his virtue, than any regard they now had to his authority. The Roman people, meantime, more effectually manifested how much fear and danger they had been in while the war lasted, by their deportment after they were freed from it. Those that guarded the walls had no sooner given notice that the Volscians were dislodged and drawn off, but they set open all their temples in a moment, and began to crown themselves with garlands and prepare for sacrifice, as they were wont to do upon tidings brought of any signal victory. But the joy and transport of the whole city was chiefly remarkable in the honours and marks of affection paid to the women, as well by the senate as the people in general; every one declaring that they were, beyond all question, the instruments of the public safety. And the senate having passed a decree that whatsoever they would ask in the way of any favour or honour should be allowed and done for them by the magistrates; they demanded simply that a temple might be erected to Female Fortune, the expense of which they offered to defray out of their own contributions, if the city would be at the cost of sacrifices, and other matters pertaining to the due honour of the gods, out of the common treasury. The senate, much commending their public spirit, caused the temple to be built and a statue

set up in it at the public charge; they, however, made up a sum among themselves for a second image of Fortune, which the Romans say uttered, as it was putting up, words to this effect, "Blessed of the gods, O women, is your gift."

These words, they profess, were repeated a second time, expecting our belief of what seems pretty nearly an impossibility. It may be possible enough that statues may seem to sweat, and to run with tears, and to stand with certain dewy drops of a sanguine colour; for timber and stone are frequently known to contract a kind of scurf and rottenness, productive of moisture; and various tints may form on the surfaces, both from within and from the action of the air outside; and by these signs it is not absurd to imagine that the deity may forewarn us. It may happen, also, that images and statues may sometimes make a noise not unlike that of a moan or groan, through a rupture or violent internal separation of the parts; but that an articulate voice, and such express words, and language so clear and exact and elaborate, should proceed from inanimate things is, in my judgment, a thing utterly out of possibility. For it was never known that either the soul of man, or the deity himself, uttered vocal sounds and language, alone, without an organised body and members fitted for speech. But where history seems in a manner to force our assent by the concurrence of numerous and credible witnesses, we are to conclude that an impression distinct from sensation affects the imaginative part of our nature, and then carries away the judgment, so as to believe it to be a sensation; just as in sleep we fancy we see and hear, without really doing either. Persons, however, whose strong feelings of reverence to the deity, and tenderness for religion, will not allow them to deny or invalidate anything of this kind, have certainly a strong argument for their faith, in the wonderful and transcendent character of the divine power; which admits no manner of comparison with ours, either in its nature or its action, the modes or the strength of its operations. It is no contradiction to reason that it should do things that we cannot do, and effect what for us is impracticable: differing from us in all respects, in its acts yet more than in other points we may well believe it to be unlike us and remote from us. Knowledge of divine things for the most part, as Heraclitus says, is lost to us by incredulity.

When Marcius came back to Antium, Tullus, who thoroughly

hated and greatly feared him, proceeded at once to contrive how he might immediately despatch him, as, if he escaped now, he was never likely to give him such another advantage. Having therefore got together and suborned several partisans against him, he required Marcius to resign his charge, and give the Volscians an account of his administration. He, apprehending the danger of a private condition, while Tullus held the office of general and exercised the greatest power among his fellow-citizens, made answer, that he was ready to lay down his commission, whenever those from whose common authority he had received it should think fit to recall it, and that in the meantime he was ready to give the Antiates satisfaction, as to all particulars of his conduct, if they were desirous of it.

An assembly was called, and popular speakers, as had been concerted, came forward to exasperate and incense the multitude; but when Marcius stood up to answer, the more unruly and tumultuous part of the people became quiet on a sudden, and out of reverence allowed him to speak without the least disturbance; while all the better people, and such as were satisfied with a peace, made it evident by their whole behaviour, that they would give him a favourable hearing, and judge and pronounce according to equity.

Tullus, therefore, began to dread the issue of the defence he was going to make for himself; for he was an admirable speaker, and the former services he had done the Volscians had procured and still preserved for him greater kindness than could be outweighed by any blame for his late conduct. Indeed, the very accusation itself was a proof and testimony of the greatness of his merits, since people could never have complained or thought themselves wronged, because Rome was not brought into their power, but that by his means they had come so near to taking it. For these reasons, the conspirators judged it prudent not to make any further delays, nor to test the general feeling; but the boldest of their faction crying out that they ought not to listen to a traitor, nor allow him still to retain office and play the tyrant among them, fell upon Marcius in a body, and slew him there, none of those that were present offering to defend him. But it quickly appeared that the action was in nowise approved by the majority of the Volscians, who hurried out of their several cities to show respect to his corpse; to which they gave honourable

interment, adorning his sepulchre with arms and trophies, as the monument of a noble hero and a famous general. When the Romans heard tidings of his death, they gave no other signification either of honour or of anger towards him, but simply granted the request of the women, that they might put themselves into mourning and bewail him for ten months, as the usage was upon the loss of a father or a son or a brother; that being the period fixed for the longest lamentation by the laws of Numa Pompilius, as is more amply told in the account of him.

Marcus was no sooner deceased, but the Volscians felt the need of his assistance. They quarrelled first with the Æquians, their confederates and their friends, about the appointment of the general of their joint forces, and carried their dispute to the length of bloodshed and slaughter; and were then defeated by the Romans in a pitched battle, where not only Tullus lost his life, but the principal flower of their whole army was cut in pieces; so that they were forced to submit and accept of peace upon very dishonourable terms, becoming subjects of Rome, and pledging themselves to submission.

ALEXANDER

IT BEING my purpose to write the lives of Alexander the king, and of Cæsar, by whom Pompey was destroyed, the multitude of their great actions affords so large a field that I were to blame if I should not by way of apology forewarn my reader that I have chosen rather to epitomise the most celebrated parts of their story, than to insist at large on every particular circumstance of it. It must be borne in mind that my design is not to write histories, but lives. And the most glorious exploits do not always furnish us with the clearest discoveries of virtue or vice in men; sometimes a matter of less moment, an expression or a jest, informs us better of their characters and inclinations, than the most famous sieges, the greatest armaments, or the bloodiest battles whatsoever. Therefore as portrait-painters are more exact in the lines and features of the face, in which the character is seen, than in the other parts of the body, so I must be allowed to give my more particular attention to the marks and indications of the souls of men, and while I endeavour by these to portray their lives, may be free to leave more weighty matters and great battles to be treated of by others.

It is agreed on by all hands, that on the father's side, Alexander descended from Hercules by Caranus, and from Æacus by Neoptolemus on the mother's side. His father Philip, being in Samothrace, when he was quite young, fell in love there with Olympias, in company with whom he was initiated in the religious ceremonies of the country, and her father and mother

being both dead, soon after, with the consent of her brother, Arymbas, he married her. The night before the consummation of their marriage, she dreamed that a thunderbolt fell upon her body, which kindled a great fire, whose divided flames dispersed themselves all about, and then were extinguished. And Philip, some time after he was married, dreamt that he sealed up his wife's body with a seal, whose impression, as he fancied, was the figure of a lion. Some of the diviners interpreted this as a warning to Philip to look narrowly to his wife; but Aristander of Telmessus, considering how unusual it was to seal up anything that was empty, assured him the meaning of his dream was that the queen was with child of a boy, who would one day prove as stout and courageous as a lion. Once, moreover, a serpent was found lying by Olympias as she slept, which more than anything else, it is said, abated Philip's passion for her; and whether he feared her as an enchantress, or thought she had commerce with some god, and so looked on himself as excluded, he was ever after less fond of her conversation. Others say, that the women of this country having always been extremely addicted to the enthusiastic Orphic rites, and the wild worship of Bacchus (upon which account they were called Clodones, and Mimalones), imitated in many things the practices of the Edonian and Thracian women about Mount Hæmus, from whom the word *threskeuein* seems to have been derived, as a special term for superfluous and over-curious forms of adoration; and that Olympias, zealously affecting these fanatical and enthusiastic inspirations, to perform them with more barbaric dread, was wont in the dances proper to these ceremonies to have great tame serpents about her, which sometimes creeping out of the ivy in the mystic fans, sometimes winding themselves about the sacred spears, and the women's chaplets, made a spectacle which men could not look upon without terror.

Philip, after this vision, sent Chæron of Megalopolis to consult the oracle of Apollo at Delphi, by which he was commanded to perform sacrifice, and henceforth pay particular honour, above all other gods, to Ammon; and was told he should one day lose that eye with which he presumed to peep through that chink of the door, when he saw the god, under the form of a serpent, in the company of his wife. Eratosthenes says that Olympias, when she attended Alexander on his way to the army in his first

expedition, told him the secret of his birth, and bade him behave himself with courage suitable to his divine extraction. Others again affirm that she wholly disclaimed any pretensions of the kind, and was wont to say, "When will Alexander leave off slandering me to Juno?"

Alexander was born the sixth of Hecatombæon, which month the Macedonians call Lous, the same day that the temple of Diana at Ephesus was burnt; which Hegesias of Magnesia makes the occasion of a conceit, frigid enough to have stopped the conflagration. The temple, he says, took fire and was burnt while its mistress was absent, assisting at the birth of Alexander. And all the Eastern soothsayers who happened to be then at Ephesus, looking upon the ruin of this temple to be the forerunner of some other calamity, ran about the town, beating their faces, and crying that this day had brought forth something that would prove fatal and destructive to all Asia.

Just after Philip had taken Potidæa, he received these three messages at one time, that Parmenio had overthrown the Illyrians in a great battle, that his race-horse had won the course at the Olympic games, and that his wife had given birth to Alexander; with which being naturally well pleased, as an addition to his satisfaction, he was assured by the diviners that a son, whose birth was accompanied with three such successes, could not fail of being invincible.

The statues that gave the best representation of Alexander's person were those of Lysippus (by whom alone he would suffer his image to be made), those peculiarities which many of his successors afterwards and his friends used to affect to imitate, the inclination of his head a little on one side towards his left shoulder, and his melting eye, having been expressed by this artist with great exactness. But Apelles, who drew him with thunderbolts in his hand, made his complexion browner and darker than it was naturally; for he was fair and of a light colour, passing into ruddiness in his face and upon his breast. Aristoxenus in his Memoirs tells us that a most agreeable odour exhaled from his skin, and that his breath and body all over was so fragrant as to perfume the clothes which he wore next him; the cause of which might probably be the hot and adust temperament of his body. For sweet smells, Theophrastus conceives, are produced by the concoction of moist humours by heat, which is

the reason that those parts of the world which are driest and most burnt up afford spices of the best kind and in the greatest quantity; for the heat of the sun exhausts all the superfluous moisture which lies in the surface of bodies, ready to generate putrefaction. And this hot constitution, it may be, rendered Alexander so addicted to drinking, and so choleric. His temperance, as to the pleasures of the body, was apparent in him in his very childhood, as he was with much difficulty incited to them, and always used them with great moderation; though in other things he was extremely eager and vehement, and in his love of glory, and the pursuit of it, he showed a solidity of high spirit and magnanimity far above his age. For he neither sought nor valued it upon every occasion, as his father Philip did (who affected to show his eloquence almost to a degree of pedantry, and took care to have the victories of his racing chariots at the Olympic games engraven on his coin), but when he was asked by some about him, whether he would run a race in the Olympic games, as he was very swift-footed, he answered, he would, if he might have kings to run with him. Indeed, he seems in general to have looked with indifference, if not with dislike, upon the professed athletes. He often appointed prizes, for which not only tragedians and musicians, pipers and harpers, but rhapsodists also, strove to outvie one another; and delighted in all manner of hunting and cudgel-playing, but never gave any encouragement to contests either of boxing or of the pancratiun.

While he was yet very young, he entertained the ambassadors from the King of Persia, in the absence of his father, and entering much into conversation with them, gained so much upon them by his affability, and the questions he asked them, which were far from being childish or trifling (for he inquired of them the length of the ways, the nature of the road into inner Asia, the character of their king, how he carried himself to his enemies, and what forces he was able to bring into the field), that they were struck with admiration of him, and looked upon the ability so much famed of Philip to be nothing in comparison with the forwardness and high purpose that appeared thus early in his son. Whenever he heard Philip had taken any town of importance, or won any signal victory, instead of rejoicing at it altogether, he would tell his companions that his father would anticipate everything, and leave him and them no opportunities

of performing great and illustrious actions. For being more bent upon action and glory than either upon pleasure or riches, he esteemed all that he should receive from his father as a diminution and prevention of his own future achievements; and would have chosen rather to succeed to a kingdom involved in troubles and wars, which would have afforded him frequent exercise of his courage, and a large field of honour, than to one already flourishing and settled, where his inheritance would be an inactive life, and the mere enjoyment of wealth and luxury.

The care of his education, as it might be presumed, was committed to a great many attendants, preceptors, and teachers, over the whole of whom Leonidas, a near kinsman of Olympias, a man of an austere temper, presided, who did not indeed himself decline the name of what in reality is a noble and honourable office, but in general his dignity, and his near relationship, obtained him from other people the title of Alexander's foster-father and governor. But he who took upon him the actual place and style of his pedagogue was Lysimachus the Acarnanian, who, though he had nothing specially to recommend him, but his lucky fancy of calling himself Phœnix, Alexander Achilles, and Philip Peleus, was therefore well enough esteemed, and ranked in the next degree after Leonidas.

Philonicus the Thessalian brought the horse Bucephalus to Philip, offering to sell him for thirteen talents; but when they went into the field to try him, they found him so very vicious and unmanageable, that he reared up when they endeavoured to mount him, and would not so much as endure the voice of any of Philip's attendants. Upon which, as they were leading him away as wholly useless and untractable, Alexander, who stood by, said, "What an excellent horse do they lose for want of address and boldness to manage him!" Philip at first took no notice of what he said; but when he heard him repeat the same thing several times, and saw he was much vexed to see the horse sent away, "Do you reproach," said he to him, "those who are older than yourself, as if you knew more, and were better able to manage him than they?" "I could manage this horse," replied he, "better than others do." "And if you do not," said Philip, "What will you forfeit for your rashness?" "I will pay," answered Alexander, "the whole price of the horse." At this the whole company fell a-laughing; and as soon as the wager was settled

amongst them, he immediately ran to the horse, and taking hold of the bridle, turned him directly towards the sun, having, it seems, observed that he was disturbed at and afraid of the motion of his own shadow; then letting him go forward a little, still keeping the reins in his hands, and stroking him gently when he found him begin to grow eager and fiery, he let fall his upper garment softly, and with one nimble leap securely mounted him, and when he was seated, by little and little drew in the bridle, and curbed him without either striking or spurring him. Presently, when he found him free from all rebelliousness, and only impatient for the course, he let him go at full speed, inciting him now with a commanding voice, and urging him also with his heel. Philip and his friends looked on at first in silence and anxiety for the result, till seeing him turn at the end of his career, and come back rejoicing and triumphing for what he had performed, they all burst out into acclamations of applause; and his father shedding tears, it is said, for joy, kissed him as he came down from his horse, and in his transport said, "O my son, look thee out a kingdom equal to and worthy of thyself, for Macedonia is too little for thee."

After this, considering him to be of a temper easy to be led to his duty by reason, but by no means to be compelled, he always endeavoured to persuade rather than to command or force him to anything; and now looking upon the instruction and tuition of his youth to be of greater difficulty and importance than to be wholly trusted to the ordinary masters in music and poetry, and the common school subjects, and to require, as Sophocles says—

"The bridle and the rudder too,"

he sent for Aristotle, the most learned and most celebrated philosopher of his time, and rewarded him with a munificence proportionable to and becoming the care he took to instruct his son. For he repeopled his native city Stagira, which he had caused to be demolished a little before, and restored all the citizens, who were in exile or slavery, to their habitations. As a place for the pursuit of their studies and exercise, he assigned the temple of the Nymphs, near Mieza, where, to this very day, they show you Aristotle's stone seats, and shady walks which he was wont to frequent. It would appear that Alexander re-

ceived from him not only his doctrines of Morals and of Politics, but also something of those more abstruse and profound theories which these philosophers, by the very names they gave them, professed to reserve for oral communication to the initiated, and did not allow many to become acquainted with. For when he was in Asia, and heard Aristotle had published some treatises of that kind, he wrote to him, using very plain language to him in behalf of philosophy, the following letter. "Alexander to Aristotle, greeting. You have not done well to publish your books of oral doctrine; for what is there now that we excel others in, if those things which we have been particularly instructed in be laid open to all? For my part, I assure you, I had rather excel others in the knowledge of what is excellent, than in the extent of my power and dominion. Farewell." And Aristotle, soothing this passion for pre-eminence, speaks, in his excuse for himself, of these doctrines as in fact both published and not published: as indeed, to say the truth, his books on metaphysics are written in a style which makes them useless for ordinary teaching, and instructive only, in the way of memoranda, for those who have been already conversant in that sort of learning.

Doubtless also it was to Aristotle that he owed the inclination he had, not to the theory only, but likewise to the practice of the art of medicine. For when any of his friends were sick, he would often prescribe them their course of diet, and medicines proper to their disease, as we may find in his epistles. He was naturally a great lover of all kinds of learning and reading; and Onesicritus informs us that he constantly laid Homer's *Iliads*, according to the copy corrected by Aristotle, called the casket copy, with his dagger under his pillow, declaring that he esteemed it a perfect portable treasure of all military virtue and knowledge. When he was in the upper Asia, being destitute of other books, he ordered Harpalus to send him some; who furnished him with Philistus's *History*, a great many of the plays of Euripides, Sophocles, and Æschylus, and some dithyrambic odes, composed by Telestes and Philoxenus. For a while he loved and cherished Aristotle no less, as he was wont to say himself, than if he had been his father, giving this reason for it, that as he had received life from the one, so the other had taught him to live well. But afterwards, upon some mistrust of him, yet not so great as to make him do him any hurt, his familiarity and friendly kindness

to him abated so much of its former force and affectionateness, as to make it evident he was alienated from him. However, his violent thirst after and passion for learning, which were once implanted, still grew up with him, and never decayed; as appears by his veneration of Anaxarchus, by the present of fifty talents which he sent to Xenocrates, and his particular care and esteem of Dandamis and Calanus.

While Philip went on his expedition against the Byzantines, he left Alexander, then sixteen years old, his lieutenant in Macedonia, committing the charge of his seal to him; who, not to sit idle, reduced the rebellious Mædi, and having taken their chief town by storm, drove out the barbarous inhabitants, and planting a colony of several nations in their room, called the place after his own name, Alexandropolis. At the battle of Chæronea, which his father fought against the Grecians, he is said to have been the first man that charged the Thebans' sacred band. And even in my remembrance, there stood an old oak near the river Cephissus, which people called Alexander's oak, because his tent was pitched under it. And not far off are to be seen the graves of the Macedonians who fell in that battle. This early bravery made Philip so fond of him, that nothing pleased him more than to hear his subjects call himself their general and Alexander their king.

But the disorders of his family, chiefly caused by his new marriages and attachments (the troubles that began in the women's chambers spreading, so to say, to the whole kingdom), raised various complaints and differences between them, which the violence of Olympias, a woman of a jealous and implacable temper, made wider, by exasperating Alexander against his father. Among the rest, this accident contributed most to their falling out. At the wedding of Cleopatra, whom Philip fell in love with and married, she being much too young for him, her uncle Attalus in his drink desired the Macedonians would implore the gods to give them a lawful successor to the kingdom by his niece. This so irritated Alexander, that throwing one of the cups at his head, "You villain," said he, "what, am I then a bastard?" Then Philip, taking Attalus's part, rose up and would have run his son through; but by good fortune for them both, either his over-hasty rage, or the wine he had drunk, made his foot slip, so that he fell down on the floor. At which Alexander

reproachfully insulted over him: "See there," said he, "the man who makes preparations to pass out of Europe into Asia, over-turned in passing from one seat to another." After this debauch, he and his mother Olympias withdrew from Philip's company, and when he had placed her in Epirus, he himself retired into Illyria.

About this time, Demaratus the Corinthian, an old friend of the family, who had the freedom to say anything among them without offence, coming to visit Philip, after the first compliments and embraces were over, Philip asked him whether the Grecians were at amity with one another. "It ill becomes you," replied Demaratus, "to be so solicitous about Greece, when you have involved your own house in so many dissensions and calamities." He was so convinced by this seasonable reproach, that he immediately sent for his son home, and by Demaratus's mediation prevailed with him to return. But this reconciliation lasted not long; for when Pixodorus, viceroy of Caria, sent Aristocritus to treat for a match between his eldest daughter and Philip's son, Arrhidæus, hoping by this alliance to secure his assistance upon occasion, Alexander's mother, and some who pretended to be his friends, presently filled his head with tales and calumnies, as if Philip, by a splendid marriage and important alliance, were preparing the way for settling the kingdom upon Arrhidæus. In alarm at this, he despatched Thessalus, the tragic actor, into Caria, to dispose Pixodorus to slight Arrhidæus, both illegitimate and a fool, and rather to accept of himself for his son-in-law. This proposition was much more agreeable to Pixodorus than the former. But Philip, as soon as he was made acquainted with this transaction, went to his son's apartment, taking with him Philotas, the son of Parmenio, one of Alexander's intimate friends and companions, and there reprovèd him severely, and reproached him bitterly, that he should be so degenerate, and unworthy of the power he was to leave him, as to desire the alliance of a mean Carian, who was at best but the slave of a barbarous prince. Nor did this satisfy his resentment, for he wrote to the Corinthians to send Thessalus to him in chains, and banished Harpalus, Nearchus, Erigyius, and Ptolemy, his son's friends and favourites, who Alexander afterwards recalled and raised to great honour and preferment.

Not long after this, Pausanias, having had an outrage done to

him at the instance of Attalus and Cleopatra, when he found he could get no reparation for his disgrace at Philip's hands, watched his opportunity and murdered him. The guilt of which fact was laid for the most part upon Olympias, who was said to have encouraged and exasperated the enraged youth to revenge; and some sort of suspicion attached even to Alexander himself, who, it was said, when Pausanias came and complained to him of the injury he had received, repeated the verse out of Euripides's *Medea*—

“On husband, and on father, and on bride.”

However, he took care to find out and punish the accomplices of the conspiracy severely, and was very angry with Olympias for treating Cleopatra inhumanly in his absence.

Alexander was but twenty years old when his father was murdered, and succeeded to a kingdom, beset on all sides with great dangers and rancorous enemies. For not only the barbarous nations that bordered on Macedonia were impatient of being governed by any but their own native princes, but Philip likewise, though he had been victorious over the Grecians, yet, as the time had not been sufficient for him to complete his conquest and accustom them to his sway, had simply left all things in a general disorder and confusion. It seemed to the Macedonians a very critical time; and some would have persuaded Alexander to give up all thought of retaining the Grecians in subjection by force of arms, and rather to apply himself to win back by gentle means the allegiance of the tribes who were designing revolt, and try the effect of indulgence in arresting the first motions towards revolution. But he rejected this counsel as weak and timorous, and looked upon it to be more prudence to secure himself by resolution and magnanimity, than, by seeming to truckle to any, to encourage all to trample on him. In pursuit of this opinion, he reduced the barbarians to tranquillity, and put an end to all fear of war from them, by a rapid expedition into their country as far as the river Danube, where he gave Syrmus, King of the Triballians, an entire overthrow. And hearing the Thebans were in revolt, and the Athenians in correspondence with them, he immediately marched through the pass of Thermopylæ, saying that to Demosthenes, who had called him a child while he was in Illyria and in the country of the

Triballians, and a youth when he was in Thessaly, he would appear a man before the walls of Athens.

When he came to Thebes, to show how willing he was to accept of their repentance for what was past, he only demanded of them Phœnix and Prothytes, the authors of the rebellion, and proclaimed a general pardon to those who would come over to him. But when the Thebans merely retorted by demanding Philotas and Antipater to be delivered into their hands, and by a proclamation on their part invited all who would assert the liberty of Greece to come over to them, he presently applied himself to make them feel the last extremities of war. The Thebans indeed defended themselves with a zeal and courage beyond their strength, being much outnumbered by their enemies. But when the Macedonian garrison sallied out upon them from the citadel, they were so hemmed in on all sides that the greater part of them fell in the battle; the city itself being taken by storm, was sacked and razed. Alexander's hope being that so severe an example might terrify the rest of Greece into obedience, and also in order to gratify the hostility of his confederates, the Phocians and Platæans. So that, except the priests, and some few who had heretofore been the friends and connections of the Macedonians, the family of the poet Pindar, and those who were known to have opposed the public vote for the war, all the rest, to the number of thirty thousand, were publicly sold for slaves; and it is computed that upwards of six thousand were put to the sword.

Among the other calamities that befell the city, it happened that some Thracian soldiers, having broken into the house of a matron of high character and repute, named Timoclea, their captain, after he had used violence with her, to satisfy his avarice as well as lust, asked her, if she knew of any money concealed; to which she readily answered she did, and bade him follow her into a garden, where she showed him a well, into which, she told him, upon the taking of the city, she had thrown what she had of most value. The greedy Thracian presently stooping down to view the place where he thought the treasure lay, she came behind him and pushed him into the well, and then flung great stones in upon him, till she had killed him. After which, when the soldiers led her away bound to Alexander, her very mien and gait showed her to be a woman of dignity, and of

a mind no less elevated, not betraying the least sign of fear or astonishment. And when the king asked her who she was, "I am," said she, "the sister of Theagenes, who fought the battle of Chæronea with your father Philip, and fell there in command for the liberty of Greece." Alexander was so surprised, both at what she had done and what she said, that he could not choose but give her and her children their freedom to go whither they pleased.

After this he received the Athenians into favour, although they had shown themselves so much concerned at the calamity of Thebes that out of sorrow they omitted the celebration of the Mysteries, and entertained those who escaped with all possible humanity. Whether it were, like the lion, that his passion was now satisfied, or that, after an example of extreme cruelty, he had a mind to appear merciful, it happened well for the Athenians; for he not only forgave them all past offences, but bade them look to their affairs with vigilance, remembering that if he should miscarry, they were likely to be the arbiters of Greece. Certain it is, too, that in aftertime he often repented of his severity to the Thebans, and his remorse had such influence on his temper as to make him ever after less rigorous to all others. He imputed also the murder of Clitus, which he committed in his wine, and the unwillingness of the Macedonians to follow him against the Indians, by which his enterprise and glory was left imperfect, to the wrath and vengeance of Bacchus, the protector of Thebes. And it was observed that whatsoever any Theban, who had the good fortune to survive this victory, asked of him, he was sure to grant without the least difficulty.

Soon after, the Grecians, being assembled at the Isthmus, declared their resolution of joining with Alexander in the war against the Persians, and proclaimed him their general. While he stayed here, many public ministers and philosophers came from all parts to visit him and congratulated him on his election, but contrary to his expectation, Diogenes of Sinope, who then was living at Corinth, thought so little of him, that instead of coming to compliment him, he never so much as stirred out of the suburb called the Cranium, where Alexander found him lying alone in the sun. When he saw so much company near him, he raised himself a little, and vouchsafed to look upon Alexander; and when he kindly asked him whether he wanted

anything, "Yes," said he, "I would have you stand from between me and the sun." Alexander was so struck at this answer, and surprised at the greatness of the man, who had taken so little notice of him, that as he went away he told his followers, who were laughing at the moroseness of the philosopher, that if he were not Alexander, he would choose to be Diogenes.

Then he went to Delphi, to consult Apollo concerning the success of the war he had undertaken, and happening to come on one of the forbidden days, when it was esteemed improper to give any answer from the oracle, he sent messengers to desire the priestess to do her office; and when she refused, on the plea of a law to the contrary, he went up himself, and began to draw her by force into the temple, until tired and overcome with his importunity, "My son," said she, "thou art invincible." Alexander taking hold of what she spoke, declared he had received such an answer as he wished for, and that it was needless to consult the god any further. Among other prodigies that attended the departure of his army, the image of Orpheus at Libethra, made of cypress-wood, was seen to sweat in great abundance, to the discouragement of many. But Aristander told him that, far from presaging any ill to him, it signified he should perform acts so important and glorious as would make the poets and musicians of future ages labour and sweat to describe and celebrate them.

His army, by their computation who make the smallest amount, consisted of thirty thousand foot and four thousand horse; and those who make the most of it, speak but of forty-three thousand foot and three thousand horse. Aristobulus says, he had not a fund of above seventy talents for their pay, nor had he more than thirty days' provision, if we may believe Duris; Onesicritus tells us he was two hundred talents in debt. However narrow and disproportionable the beginnings of so vast an undertaking might seem to be, yet he would not embark his army until he had informed himself particularly what means his friends had to enable them to follow him, and supplied what they wanted, by giving good farms to some, a village to one, and the revenue of some hamlet or harbour-town to another. So that at last he had portioned out or engaged almost all the royal property; which giving Perdicas an occasion to ask him what he would leave himself, he replied, his hopes. "Your soldiers," replied Perdicas, "will be your partners in those," and refused to accept of the

estate he had assigned him. Some others of his friends did the like, but to those who willingly received or desired assistance of him, he liberally granted it, as far as his patrimony in Macedonia would reach, the most part of which was spent in these donations.

With such vigorous resolutions, and his mind thus disposed, he passed the Hellespont, and at Troy sacrificed to Minerva, and honoured the memory of the heroes who were buried there, with solemn libations; especially Achilles, whose gravestone he anointed, and with his friends, as the ancient custom is, ran naked about his sepulchre, and crowned it with garlands, declaring how happy he esteemed him, in having while he lived so faithful a friend, and when he was dead, so famous a poet to proclaim his actions. While he was viewing the rest of the antiquities and curiosities of the place, being told he might see Paris's harp, if he pleased, he said he thought it not worth looking on, but he should be glad to see that of Achilles, to which he used to sing the glories and great actions of brave men.

In the meantime, Darius's captains, having collected large forces, were encamped on the further bank of the river Granicus, and it was necessary to fight, as it were, in the gate of Asia for an entrance into it. The depth of the river, with the unevenness and difficult ascent of the opposite bank, which was to be gained by main force, was apprehended by most, and some pronounced it an improper time to engage, because it was unusual for the kings of Macedonia to march with their forces in the month called Dæsius. But Alexander broke through these scruples, telling them they should call it a second Artemisius. And when Parmenio advised him not to attempt anything that day, because it was late, he told him that he should disgrace the Hellespont should he fear the Granicus. And so, without more saying, he immediately took the river with thirteen troops of horse, and advanced against whole showers of darts thrown from the steep opposite side, which was covered with armed multitudes of the enemy's horse and foot, notwithstanding the disadvantage of the ground and the rapidity of the stream; so that the action seemed to have more frenzy and desperation in it, than of prudent conduct. However, he persisted obstinately to gain the passage, and at last with much ado making his way up the banks, which were extremely muddy and slippery, he had instantly to join in a mere confused hand-to-hand combat with

the enemy, before he could draw up his men, who were still passing over, into any order. For the enemy pressed upon him with loud and warlike outcries; and charging horse against horse, with their lances, after they had broken and spent these, they fell to it with their swords. And Alexander, being easily known by his buckler, and a large plume of white feathers on each side of his helmet, was attacked on all sides, yet escaped wounding, though his cuirass was pierced by a javelin in one of the joinings. And Rhœsaces and Spithridates, two Persian commanders, falling upon him at once, he avoided one of them, and struck at Rhœsaces, who had a good cuirass on, with such force that, his spear breaking in his hand, he was glad to betake himself to his dagger. While they were thus engaged, Spithridates came up on one side of him, and raising himself upon his horse, gave him such a blow with his battle-axe on the helmet that he cut off the crest of it, with one of his plumes, and the helmet was only just so far strong enough to save him, that the edge of the weapon touched the hair of his head. But as he was about to repeat his stroke, Clitus, called the black Clitus, prevented him, by running him through the body with his spear. At the same time Alexander despatched Rhœsaces with his sword. While the horse were thus dangerously engaged, the Macedonian phalanx passed the river, and the foot on each side advanced to fight. But the enemy hardly sustaining the first onset, soon gave ground and fled, all but the mercenary Greeks, who, making a stand upon a rising ground, desired quarter, which Alexander, guided rather by passion than judgment, refused to grant, and charging them himself first, had his horse (not Bucephalus, but another) killed under him. And this obstinacy of his to cut off these experienced desperate men cost him the lives of more of his own soldiers than all the battle before, besides those who were wounded. The Persians lost in this battle twenty thousand foot and two thousand five hundred horse. On Alexander's side, Aristobulus says there were not wanting above four-and-thirty, of whom nine were foot-soldiers; and in memory of them he caused so many statues of brass, of Lysippus's making, to be erected. And that the Grecians might participate in the honour of his victory he sent a portion of the spoils home to them, particularly to the Athenians three hundred bucklers, and upon all the rest he ordered this inscription to be set: "Alexander the

son of Philip, and the Grecians, except the Lacedæmonians, won these from the barbarians who inhabit Asia." All the plate and purple garments, and other things of the same kind that he took from the Persians, except a very small quantity which he reserved for himself, he sent as a present to his mother.

This battle presently made a great change of affairs to Alexander's advantage. For Sardis itself, the chief seat of the barbarian's power in the maritime provinces, and many other considerable places, were surrendered to him; only Halicarnassus and Miletus stood out, which he took by force, together with the territory about them. After which he was a little unsettled in his opinion how to proceed. Sometimes he thought it best to find out Darius as soon as he could, and put all to the hazard of a battle; another while he looked upon it as a more prudent course to make an entire reduction of the sea-coast, and not to seek the enemy till he had first exercised his power here and made himself secure of the resources of these provinces. While he was thus deliberating what to do, it happened that a spring of water near the city of Xanthus in Lycia, of its own accord, swelled over its banks, and threw up a copper plate, upon the margin of which was engraven in ancient characters, that the time would come when the Persian empire should be destroyed by the Grecians. Encouraged by this accident, he proceeded to reduce the maritime parts of Cilicia and Phœnicia, and passed his army along the sea-coasts of Pamphylia with such expedition that many historians have described and extolled it with that height of admiration, as if it were no less than a miracle, and an extraordinary effect of divine favour, that the waves which usually come rolling in violently from the main, and hardly ever leave so much as a narrow beach under the steep, broken cliffs at any time uncovered, should on a sudden retire to afford him passage. Menander, in one of his comedies, alluded to this marvel when he says—

"Was Alexander ever favoured more?
Each man I wish for meets me at my door,
And should I ask for passage through the sea,
The sea I doubt not would retire for me."

But Alexander himself in his epistles mentions nothing unusual in this at all, but says he went from Phaselis, and passed

through what they call the Ladders. At Phaselis he stayed some time, and finding the statue of Theodectes, who was a native of this town and was now dead, erected in the market-placc, after he had supped, having drunk pretty plentifully, he went and danced about it, and crowned it with garlands, honouring not ungracefully, in his sport, the memory of a philosopher whose conversation he had formerly enjoyed when he was Aristotle's scholar.

Then he subdued the Pisidians who made head against him, and conquered the Phrygians, at whose chief city, Gordium, which is said to be the seat of the ancient Midas, he saw the famous chariot fastened with cords made of the rind of the cornel-tree, which whosoever should untie, the inhabitants had a tradition, that for him was reserved the empire of the world. Most authors tell the story that Alexander finding himself unable to untie the knot, the ends of which were secretly twisted round and folded up within it, cut it asunder with his sword. But Aristobulus tells us it was easy for him to undo it, by only pulling the pin out of the pole, to which the yoke was tied, and afterwards drawing off the yoke itself from below. From hence he advanced into Paphlagonia and Capadocia, both which countries he soon reduced to obedience, and then hearing of the death of Memnon, the best commander Darius had upon the sea-coasts, who, if he had lived, might, it was supposed, have put many impediments and difficulties in the way of the progress of his arms, he was the rather encouraged to carry the war into the upper provinces of Asia.

Darius was by this time upon his march from Susa, very confident, not only in the number of his men, which amounted to six hundred thousand, but likewise in a dream, which the Persian soothsayers interpreted rather in flattery to him than according to the natural probability. He dreamed that he saw the Macedonian phalanx all on fire, and Alexander waiting on him, clad in the same dress which he himself had been used to wear when he was courier to the late king; after which, going into the temple of Belus, he vanished out of his sight. The dream would appear to have supernaturally signified to him the illustrious actions the Macedonians were to perform, and that as he, from a courier's place, had risen to the throne, so Alexander should come to be master of Asia, and not long surviving

his conquests, conclude his life with glory. Darius's confidence increased the more, because Alexander spent so much time in Cilicia, which he imputed to his cowardice. But it was sickness that detained him there, which some say he contracted from his fatigues, others from bathing in the river Cydnus, whose waters were exceedingly cold. However it happened, none of his physicians would venture to give him any remedies, they thought his case so desperate, and were so afraid of the suspicions and ill-will of the Macedonians if they should fail in the cure; till Philip, the Acarnanian, seeing how critical his case was, but relying on his own well-known friendship for him, resolved to try the last efforts of his art, and rather hazard his own credit and life than suffer him to perish for want of physic, which he confidently administered to him, encouraging him to take it boldly, if he desired a speedy recovery, in order to prosecute the war. At this very time, Parmenio wrote to Alexander from the camp, bidding him have a care of Philip, as one who was bribed by Darius to kill him, with great sums of money, and a promise of his daughter in marriage. When he had perused the letter, he put it under his pillow, without showing it so much as to any of his most intimate friends, and when Philip came in with the potion, he took it with great cheerfulness and assurance, giving him meantime the letter to read. This was a spectacle well worth being present at, to see Alexander take the draught and Philip read the letter at the same time, and then turn and look upon one another, but with different sentiments; for Alexander's looks were cheerful and open, to show his kindness to and confidence in his physician, while the other was full of surprise and alarm at the accusation, appealing to the gods to witness his innocence, sometimes lifting up his hands to heaven, and then throwing himself down by the bedside, and beseeching Alexander to lay aside all fear, and follow his directions without apprehension. For the medicine at first worked so strongly as to drive, so to say, the vital forces into the interior; he lost his speech, and falling into a swoon, had scarce any sense or pulse left. However, in no long time, by Philip's means, his health and strength returned, and he showed himself in public to the Macedonians, who were in continual fear and dejection until they saw him abroad again.

There was at this time in Darius's army a Macedonian refugee,

named Amyntas, one who was pretty well acquainted with Alexander's character. This man, when he saw Darius intended to fall upon the enemy in the passes and defiles, advised him earnestly to keep where he was, in the open and extensive plains, it being the advantage of a numerous army to have field-room enough when it engaged with a lesser force. Darius, instead of taking his counsel, told him he was afraid the enemy would endeavour to run away, and so Alexander would escape out of his hands. "That fear," replied Amyntas, "is needless, for assure yourself that far from avoiding you, he will make all the speed he can to meet you, and is now most likely on his march toward you." But Amyntas's counsel was to no purpose, for Darius immediately decamping, marched into Cilicia at the same time that Alexander advanced into Syria to meet him; and missing one another in the night, they both turned back again. Alexander, greatly pleased with the event, made all the haste he could to fight in the defiles, and Darius to recover his former ground, and draw his army out of so disadvantageous a place. For now he began to perceive his error in engaging himself too far in a country in which the sea, the mountains, and the river Pinarus running through the midst of it, would necessitate him to divide his forces, render his horse almost unservicable, and only cover and support the weakness of the enemy. Fortune was not kinder to Alexander in the choice of the ground, than he was careful to improve it to his advantage. For being much inferior in numbers, so far from allowing himself to be out-flanked, he stretched his right wing much further out than the left wing of his enemies, and fighting there himself in the very foremost ranks, put the barbarians to flight. In this battle he was wounded in the thigh, Chares says, by Darius, with whom he fought hand to hand. But in the account which he gave Antipater of the battle, though indeed he owns he was wounded in the thigh with a sword, though not dangerously, yet he takes no notice who it was that wounded him.

Nothing was wanting to complete this victory, in which he overthrew above an hundred and ten thousand of his enemies, but the taking the person of Darius, who escaped very narrowly by flight. However, having taken his chariot and his bow, he returned from pursuing him, and found his own men busy in pillaging the barbarians' camp, which (though to disburden

themselves they had left most of their baggage at Damascus) was exceedingly rich. But Darius's tent, which was full of splendid furniture and quantities of gold and silver, they reserved for Alexander himself, who, after he had put off his arms, went to bathe himself saying, "Let us now cleanse ourselves from the toils of war in the bath of Darius." "Not so," replied one of his followers, "but in Alexander's rather; for the property of the conquered is and should be called the conqueror's." Here, when he beheld the bathing vessels, the water-pots, the pans, and the ointment boxes, all of gold curiously wrought, and smelt the fragrant odours with which the whole place was exquisitely perfumed, and from thence passed into a pavilion of great size and height, where the couches and tables and preparations for an entertainment were perfectly magnificent, he turned to those about him and said, "This, it seems, is royalty."

But as he was going to supper word was brought him that Darius's mother and wife and two unmarried daughters, being taken among the rest of the prisoners, upon the sight of his chariot and bow, were all in mourning and sorrow, imagining him to be dead. After a little pause, more lively affected with their affliction than with his own success, he sent Leonnatus to them, to let them know Darius was not dead, and that they need not fear any harm from Alexander, who made war upon him only for dominion; they should themselves be provided with everything they had been used to receive from Darius. This kind message could not but be very welcome to the captive ladies, especially being made good by actions no less humane and generous. For he gave them leave to bury whom they pleased of the Persians, and to make use for this purpose of what garments and furniture they thought fit out of the booty. He diminished nothing of their equipage, or of the attentions and respect formerly paid them, and allowed larger pensions for their maintenance than they had before. But the noblest and most royal part of their usage was, that he treated these illustrious prisoners according to their virtue and character, not suffering them to hear, or receive, or so much as to apprehend anything that was unbecoming. So that they seemed rather lodged in some temple, or some holy virgin chambers, where they enjoyed their privacy sacred and uninterrupted, than in the camp of an enemy. Nevertheless Darius's wife was accounted

the most beautiful princess then living, as her husband the tallest and handsomest man of his time, and the daughters were not unworthy of their parents. But Alexander, esteeming it more kingly to govern himself than to conquer his enemies, sought no intimacy with any one of them, nor indeed with any other women before marriage, except Barsine, Memnon's widow, who was taken prisoner at Damascus. She had been instructed in the Grecian learning, was of a gentle temper, and by her father, Artabazus, royally descended, with good qualities, added to the solicitations and encouragement of Parmenio, as Aristobulus tells us, made him the more willing to attach himself to so agreeable and illustrious a woman. Of the rest of the female captives, though remarkably handsome and well proportioned, he took no further notice than to say jestingly that Persian women were terrible eyesores. And he himself, retaliating, as it were, by the display of the beauty of his own temperance and self-control, bade them be removed, as he would have done so many lifeless images. When Philoxenus, his lieutenant on the sea-coast, wrote to him to know if he would buy two young boys of great beauty, whom one Theodorus, a Tarentine, had to sell, he was so offended that he often expostulated with his friends what baseness Philoxenus had ever observed in him that he should presume to make him such a reproachful offer. And he immediately wrote him a very sharp letter, telling him Theodorus and his merchandise might go with his good-will to destruction. Nor was he less severe to Hagnon, who sent him word he would buy a Corinthian youth named Crobylus, as a present for him. And hearing that Damon and Timotheus, two of Parmenio's Macedonian soldiers, had abused the wives of some strangers who were in his pay, he wrote to Parmenio, charging him strictly, if he found them guilty, to put them to death, as wild beasts that were only made for the mischief of mankind. In the same letter he added, that he had not so much as seen or desired to see the wife of Darius, no, nor suffered anybody to speak of her beauty before him. He was wont to say that sleep and the act of generation chiefly made him sensible that he was mortal; as much as to say, that weariness and pleasure proceed both from the same frailty and imbecility of human nature.

In his diet, also, he was most temperate, as appears, omitting

many other circumstances, by what he said to Ada, whom he adopted, with the title of mother, and afterwards created Queen of Caria. For when she, out of kindness, sent him every day many curious dishes and sweetmeats, and would have furnished him with some cooks and pastry-men, who were thought to have great skill, he told her he wanted none of them, his preceptor, Leonidas, having already given him the best, which were a night march to prepare for breakfast, and a moderate breakfast to create an appetite for supper. Leonidas also, he added, used to open and search the furniture of his chamber and his wardrobe, to see if his mother had left him anything that was delicate or superfluous. He was much less addicted to wine than was generally believed; that which gave people occasion to think so of him was, that when he had nothing else to do, he loved to sit long and talk, rather than drink, and over every cup hold a long conversation. For when his affairs called upon him, he would not be detained, as other generals often were, either by wine, or sleep, nuptial solemnities, spectacles, or any other diversion whatsoever; a convincing argument of which is, that in the short time he lived, he accomplished so many and so great actions. When he was free from employment, after he was up, and had sacrificed to the gods, he used to sit down to breakfast, and then spend the rest of the day in hunting, or writing memoirs, giving decisions on some military questions, or reading. In marches that required no great haste, he would practise shooting as he went along, or to mount a chariot and alight from it in full speed. Sometimes, for sport's sake, as his journals tell us, he would hunt foxes and go fowling. When he came in for the evening, after he had bathed and was anointed, he would call for his bakers and chief cooks, to know if they had his dinner ready. He never cared to dine till it was pretty late and beginning to be dark, and was wonderfully circumspect at meals that every one who sat with him should be served alike and with proper attention; and his love of talking, as was said before, made him delight to sit long at his wine. And then, though otherwise no prince's conversation was ever so agreeable, he would fall into a temper of ostentation and soldierly boasting, which gave his flatterers a great advantage to ride him, and made his better friends very uneasy. For though they thought it too base to strive who should flatter him most, yet they found

it hazardous not to do it; so that between the shame and the danger, they were in a great strait how to behave themselves. After such an entertainment, he was wont to bathe, and then, perhaps he would sleep till noon, and sometimes all day long. He was so very temperate in his eating, that when any rare fish or fruits were sent him, he would distribute them among his friends, and often reserve nothing for himself. His table, however, was always magnificent, the expense of it still increasing with his good fortune, till it amounted to ten thousand drachmas a day, to which sum he limited it, and beyond this he would suffer none to lay out in any entertainment where he himself was the guest.

After the battle of Issus, he sent to Damascus to seize upon the money and baggage, the wives and children, of the Persians, of which spoil the Thessalian horsemen had the greatest share; for he had taken particular notice of their gallantry in the fight, and sent them thither on purpose to make their reward suitable to their courage. Not but that the rest of the army had so considerable a part of the booty as was sufficient to enrich them all. This first gave the Macedonians such a taste of the Persian wealth and women and barbaric splendour of living, that they were ready to pursue and follow upon it with all the eagerness of hounds upon a scent. But Alexander, before he proceeded any further, thought it necessary to assure himself of the sea-coast. Those who governed in Cyprus put that island into his possession, and Phœnicia, Tyre only excepted, was surrendered to him. During the siege of this city, which, with mounds of earth cast up, and battering engines, and two hundred galleys by sea, was carried on for seven months together, he dreamt that he saw Hercules upon the walls, reaching out his hands, and calling to him. And many of the Tyrians in their sleep fancied that Apollo told them he was displeased with their actions, and was about to leave them and go over to Alexander. Upon which, as if the god had been a deserting soldier, they seized him, so to say, in the act, tied down the statue with ropes, and nailed it to the pedestal, reproaching him that he was a favourer of Alexander. Another time Alexander dreamed he saw a satyr mocking him at a distance, and when he endeavoured to catch him, he still escaped from him, till at last with much perseverance, and running about after him, he got him into his power.

The soothsayers, making two words of *Satyrus*, assured him that Tyre should be his own. The inhabitants at this time show a spring of water, near which they say Alexander slept when he fancied the satyr appeared to him.

While the body of the army lay before Tyre, he made an excursion against the Arabians who inhabit the Mount *Antilibanus*, in which he hazarded his life extremely to bring off his master *Lysimachus*, who would needs go along with him, declaring he was neither older nor inferior in courage to *Phoenix*, *Achilles's* guardian. For when, quitting their horses, they began to march up the hills on foot, the rest of the soldiers outwent them a great deal, so that night drawing on, and the enemy near, Alexander was fain to stay behind so long, to encourage and help up the lagging and tired old man, that before he was aware he was left behind, a great way from his soldiers, with a slender attendance, and forced to pass an extremely cold night in the dark, and in a very inconvenient place; till seeing a great many scattered fires of the enemy at some distance, and trusting to his agility of body, and as he was always wont by undergoing toils and labours himself to cheer and support the *Macedonians* in any distress, he ran straight to one of the nearest fires, and with his dagger despatching two of the barbarians that sat by it, snatched up a lighted brand, and returned with it to his own men. They immediately made a great fire, which so alarmed the enemy that most of them fled, and those that assaulted them were soon routed, and thus they rested securely the remainder of the night. Thus *Charcs* writes.

But to return to the siege, it had this issue. Alexander, that he might refresh his army, harassed with many former encounters, had led only a small party towards the walls, rather to keep the enemy busy than with any prospect of much advantage. It happened at this time that *Aristander*, the soothsayer, after he had sacrificed, upon view of the entrails, affirmed confidently to those who stood by that the city should be certainly taken that very month, upon which there was a laugh and some mockery among the soldiers, as this was the last day of it. The king, seeing him in perplexity, and always anxious to support the credit of the predictions, gave order that they should not count it as the thirtieth, but as the twenty-third of the month, and ordering the trumpets to sound, attacked the walls more seri-

ously than he at first intended. The sharpness of the assault so inflamed the rest of his forces who were left in the camp, that they could not hold from advancing to second it, which they performed with so much vigour that the Tyrians retired, and the town was carried that very day. The next place he sat down before was Gaza, one of the largest cities of Syria, when this accident befell him. A large bird flying over him let a clod of earth fall upon his shoulder, and then settling upon one of the battering engines, was suddenly entangled and caught in the nets, composed of sinews, which protected the ropes with which the machine was managed. This fell out exactly according to Aristander's prediction, which was, that Alexander should be wounded and the city reduced.

From hence he sent great part of the spoils to Olympias, Cleopatra, and the rest of his friends, not omitting his preceptor Leonidas, on whom he bestowed five hundred talents' weight of frankincense and an hundred of myrrh, in remembrance of the hopes he had once expressed of him when he was but a child. For Leonidas, it seems, standing by him one day while he was sacrificing, and seeing him take both his hands full of incense to throw into the fire, told him it became him to be more sparing in his offerings, and not to be so profuse till he was master of the countries which those sweet gums and spices come from. So Alexander now wrote to him, saying, "We have sent you abundance of myrrh and frankincense, that for the future you may not be stingy to the gods." Among the treasures and other booty that was taken from Darius, there was a very precious casket, which being brought to Alexander for a great rarity, he asked those about him what they thought fittest to be laid up in it; and when they had delivered their various opinions, he told them he should keep Homer's Iliad in it. This is attested by many credible authors, and if what those of Alexandria tell us, relying upon the authority of Heraclides, be true, Homer was neither an idle nor an unprofitable companion to him in his expedition. For when he was master of Egypt, designing to settle a colony of Grecians there, he resolved to build a large and populous city, and give it his own name. In order to which, after he had measured and staked out the ground with the advice of the best architects, he chanced one night in his sleep

to see a wonderful vision; a grey-headed old man, of a venerable aspect, appeared to stand by him, and pronounce these verses:—

“An island lies, where loud the billows roar,
Pharos they call it, on the Egyptian shore.”

Alexander upon this immediately rose up and went to Pharos, which, at that time, was an island lying a little above the Canobic mouth of the river Nile, though it has now been joined to the mainland by a mole. As soon as he saw the commodious situation of the place, it being a long neck of land, stretching like an isthmus between large lagoons and shallow waters on one side and the sea on the other, the latter at the end of it making a spacious harbour, he said, Homer, besides his other excellencies, was a very good architect, and ordered the plan of a city to be drawn out answerable to the place. To do which, for want of chalk, the soil being black, they laid out their lines with flour, taking in a pretty large compass of ground in a semi-circular figure, and drawing into the inside of the circumference equal straight lines from each end, thus giving it something of the form of a cloak or cape; while he was pleasing himself with his design, on a sudden an infinite number of great birds of several kinds, rising like a black cloud out of the river and the lake, devoured every morsel of the flour that had been used in setting out the lines; at which omen even Alexander himself was troubled, till the augurs restored his confidence again by telling him it was a sign the city he was about to build would not only abound in all things within itself, but also be the nurse and feeder of many nations. He commanded the workmen to proceed, while he went to visit the temple of Ammon.

This was a long and painful, and, in two respects, a dangerous journey; first, if they should lose their provision of water, as for several days none could be obtained; and, secondly, if a violent south wind should rise upon them, while they were travelling through the wide extent of deep sands, as it is said to have done when Cambyses led his army that way, blowing the sand together in heaps, and raising, as it were, the whole desert like a sea upon them, till fifty thousand were swallowed up and destroyed by it. All these difficulties were weighed and represented to him; but Alexander was not easily to be diverted from any-

thing he was bent upon. For fortune having hitherto seconded him in his designs, made him resolute and firm in his opinions, and the boldness of his temper raised a sort of passion in him for surmounting difficulties; as if it were not enough to be always victorious in the field, unless places and seasons and nature herself submitted to him. In this journey, the relief and assistance the gods afforded him in his distresses were more remarkable, and obtained greater belief than the oracles he received afterwards, which, however, were valued and credited the more on account of those occurrences. For first plentiful rains that fell preserved them from any fear of perishing by drought, and, allaying the extreme dryness of the sand, which now became moist and firm to travel on, cleared and purified the air. Besides this, when they were out of their way, and were wandering up and down, because the marks which were wont to direct the guides were disordered and lost, they were set right again by some ravens, which flew before them when on their march, and waited for them when they lingered and fell behind; and the greatest miracle, as Callisthenes tells us, was that if any of the company went astray in the night, they never ceased croaking and making a noise till by that means they had brought them into the right way again. Having passed through the wilderness, they came to the place where the high priest, at the first salutation, bade Alexander welcome from his father Ammon. And being asked by him whether any of his father's murderers had escaped punishment, he charged him to speak with more respect, since he was not a mortal father. Then Alexander, changing his expression, desired to know of him if any of those who murdered Philip were yet unpunished, and further concerning dominion, whether the empire of the world was reserved for him? This, the god answered, he should obtain, and that Philip's death was fully revenged, which gave him so much satisfaction that he made splendid offerings to Jupiter, and gave the priests very rich presents. This is what most authors write concerning the oracles. But Alexander, in a letter to his mother, tells her there were some secret answers, which at his return he would communicate to her only. Others say that the priest, desirous as a piece of courtesy to address him in Greek, "O Paidion," by a slip in pronunciation ended with the s instead of the n, and said "O Paidios," which mistake Alexander was well

enough pleased with, and it went for current that the oracle had called him so.

Among the sayings of one Psammon, a philosopher, whom he heard in Egypt, he most approved of this, that all men are governed by God, because in everything, that which is chief and commands is divine. But what he pronounced himself upon this subject was even more like a philosopher, for he said, God was the common father of us all, but more particularly of the best of us. To the barbarians he carried himself very haughtily, as if he were fully persuaded of his divine birth and parentage; but to the Grecians more moderately, and with less affectation of divinity, except it were once in writing to the Athenians about Samos, when he tells them that he should not himself have bestowed upon them that free and glorious city; "You received it," he says, "from the bounty of him who at that time was called my lord and father," meaning Philip. However, afterwards being wounded with an arrow, and feeling much pain, he turned to those about him, and told them, "This, my friends, is real flowing blood, not Ichor—

"Such as immortal gods are wont to shed."

And another time, when it thundered so much that everybody was afraid, and Anaxarchus, the sophist, asked him if he who was Jupiter's son could do anything like this, "Nay," said Alexander, laughing, "I have no desire to be formidable to my friends, as you would have me, who despised my table for being furnished with fish, and not with the heads of governors of provinces." For in fact it is related as true, that Anaxarchus, seeing a present of small fishes, which the king sent to Hephæstion, had used this expression, in a sort of irony, and disparagement of those who undergo vast labours and encounter great hazards in pursuit of magnificent objects which after all bring them little more pleasure or enjoyment than what others have. From what I have said upon this subject, it is apparent that Alexander in himself was not foolishly affected, or had the vanity to think himself really a god, but merely used his claims to divinity as a means of maintaining among other people the sense of his superiority.

At his return out of Egypt into Phœnicia, he sacrificed and made solemn processions, to which were added shows of lyric

dances and tragedies, remarkable not merely for the splendour of the equipage and decorations, but for the competition among those who exhibited them. For the kings of Cyprus were here the exhibitors, just in the same manner as at Athens those who are chosen by lot out of the tribes. And, indeed, they showed the greatest emulation to outvie each other; especially Nicocreon, King of Salamis, and Pasistrates of Soli, who furnished the chorus, and defrayed the expenses of the two most celebrated actors, Athenodorus and Thessalus, the former performing for Pasistrates, and the latter for Nicocreon. Thessalus was most favoured by Alexander, though it did not appear till Athenodorus was declared victor by the plurality of votes. For then at his going away, he said the judges deserved to be commended for what they had done, but that he would willingly have lost part of his kingdom rather than to have seen Thessalus overcome. However, when he understood Athenodorus was fined by the Athenians for being absent at the festivals of Bacchus, though he refused his request that he would write a letter in his behalf, he gave him a sufficient sum to satisfy the penalty. Another time, when Lycon of Scarphia happened to act with great applause in the theatre, and in a verse which he introduced into the comic part which he was acting, begged for a present of ten talents, he laughed and gave him the money.

Darius wrote him a letter, and sent friends to intercede with him, requesting him to accept as a ransom of his captives the sum of a thousand talents, and offering him in exchange for his amity and alliance all the countries on this side the river Euphrates, together with one of his daughters in marriage. These propositions he communicated to his friends, and when Parmenio told him that, for his part, if he were Alexander, he should readily embrace them, "So would I," said Alexander, "if I were Parmenio." Accordingly, his answer to Darius was, that if he would come and yield himself up into his power he would treat him with all possible kindness; if not, he was resolved immediately to go himself and seek him. But the death of Darius's wife in childbirth made him soon after regret one part of this answer, and he showed evident marks of grief at being thus deprived of a further opportunity of exercising his clemency and good nature, which he manifested, however, as far as he could, by giving her a most sumptuous funeral.

Among the eunuchs who waited in the queen's chamber, and were taken prisoners with the women, there was one Tircus, who, getting out of the camp, fled away on horseback to Darius, to inform him of his wife's death. He, when he heard it, beating his head, and bursting into tears and lamentations, said, "Alas! how great is the calamity of the Persians! Was it not enough that their king's consort and sister was a prisoner in her lifetime, but she must, now she is dead, also be but meanly and obscurely buried?" "O king," replied the eunuch, "as to her funeral rites, or any respect or honour that should have been shown in them, you have not the least reason to accuse the ill fortune of your country; for to my knowledge neither your queen Statira when alive, nor your mother, nor children, wanted anything of their former happy condition, unless it were the light of your countenance, which I doubt not but the lord Oromasdes will yet restore to its former glory. And after her decease, I assure you, she had not only all due funeral ornaments, but was honoured also with the tears of your very enemies; for Alexander is as gentle after victory as he is terrible in the field." At the hearing of these words, such was the grief and emotion of Darius's mind, that they carried him into extravagant suspicions; and taking Tircus aside into a more private part of his tent, "Unless thou likewise," said he to him, "hast deserted me, together with the good fortune of Persia, and art become a Macedonian in thy heart; if thou yet ownest me for thy master Darius, tell me, I charge thee, by the veneration thou payest the light of Mithras, and this right hand of thy king, do I not lament the least of Statira's misfortunes in her captivity and death? Have I not suffered something more injurious and deplorable in her lifetime? And had I not been miserable with less dishonour if I had met with a more severe and inhuman enemy? For how is it possible a young man as he is should treat the wife of his opponent with so much distinction, were it not from some motive that does me disgrace?" Whilst he was yet speaking, Tircus threw himself at his feet, and besought him neither to wrong Alexander so much, nor his dead wife and sister, as to give utterance to any such thoughts, which deprived him of the greatest consolation left him in his adversity, the belief that he was overcome by a man whose virtues raised him above human nature; that he ought to look upon Alexander

with love and admiration, who had given no less proofs of his continence towards the Persian women, than of his valour among the men. The eunuch confirmed all he said with solemn and dreadful oaths, and was further enlarging upon Alexander's moderation and magnanimity on other occasions, when Darius, breaking away from him into the other division of the tent, where his friends and courtiers were, lifted up his hands to heaven and uttered this prayer, "Ye gods," said he, "of my family, and of my kingdom, if it be possible, I beseech you to restore the declining affairs of Persia, that I may leave them in as flourishing a condition as I found them, and have it in my power to make a grateful return to Alexander for the kindness which in my adversity he has shown to those who are dearest to me. But if, indeed, the fatal time be come, which is to give a period to the Persian monarchy, if our ruin be a debt that must be paid to the divine jealousy and the vicissitude of things, then I beseech you grant that no other man but Alexander may sit upon the throne of Cyrus." Such is the narrative given by the greater number of the historians.

But to return to Alexander. After he had reduced all Asia on this side the Euphrates, he advanced towards Darius, who was coming down against him with a million of men. In his march a very ridiculous passage happened. The servants who followed the camp for sport's sake divided themselves into two parties, and named the commander of one of them Alexander, and the other Darius. At first they only pelted one another with clods of earth, but presently took to their fists, and at last, heated with contention, they fought in good earnest with stones and clubs, so that they had much ado to part them; till Alexander, upon hearing of it, ordered the two captains to decide the quarrel by single combat, and armed him who bore his name himself, while Philotas did the same to him who represented Darius. The whole army were spectators of this encounter, willing from the event of it to derive an omen of their own future success. After they had fought stoutly a pretty long while, at last he who was called Alexander had the better, and for a reward of his prowess had twelve villages given him, with leave to wear the Persian dress. So we are told by Eratosthenes.

But the great battle of all that was fought with Darius was not, as most writers tell us, at Arbela, but at Gaugamela, which,

in their language, signifies the camel's house, forasmuch as one of their ancient kings having escaped the pursuit of his enemies on a swift camel, in gratitude to his beast, settled him at this place, with an allowance of certain villages and rents for his maintenance. It came to pass that in the month Boëdromion, about the beginning of the feast of Mysteries at Athens, there was an eclipse of the moon, the eleventh night after which, the two armies being now in view of one another, Darius kept his men in arms, and by torchlight took a general review of them. But Alexander, while his soldiers slept, spent the night before his tent with his diviner, Aristander, performing certain mysterious ceremonies, and sacrificing to the god Fear. In the meanwhile the oldest of his commanders, and chiefly Parmenio, when they beheld all the plain between Niphates and the Gordyæan mountains shining with the lights and fires which were made by the barbarians, and heard the uncertain and confused sounds of voices out of their camp, like the distant roaring of a vast ocean, were so amazed at the thoughts of such a multitude, that after some conference among themselves, they concluded it an enterprise too difficult and hazardous for them to engage so numerous an enemy in the day, and therefore meeting the king as he came from sacrificing, besought him to attack Darius by night, that the darkness might conceal the danger of the ensuing battle. To this he gave them the celebrated answer, "I will not steal a victory," which though some at the time thought a boyish and inconsiderate speech, as if he played with danger, others, however, regarded as an evidence that he confided in his present condition, and acted on a true judgment of the future, not wishing to leave Darius, in case he were worsted, the pretext of trying his fortune again, which he might suppose himself to have, if he could impute his overthrow to the disadvantage of the night, as he did before to the mountains, the narrow passages, and the sea. For while he had such numerous forces and large dominions still remaining, it was not any want of men or arms that could induce him to give up the war, but only the loss of all courage and hope upon the conviction of an undeniable and manifest defeat.

After they were gone from him with this answer, he laid himself down in his tent and slept the rest of the night more soundly than was usual with him, to the astonishment of the

commanders, who came to him early in the morning, and were fain themselves to give order that the soldiers should breakfast. But at last, time not giving them leave to wait any longer, Parmenio went to his bedside, and called him twice or thrice by his name, till he waked him, and then asked him how it was possible, when he was to fight the most important battle of all, he could sleep as soundly as if he were already victorious. "And are we not so, indeed," replied Alexander, smiling, "since we are at last relieved from the trouble of wandering in pursuit of Darius through a wide and wasted country, hoping in vain that he would fight us?" And not only before the battle, but in the height of the danger, he showed himself great, and manifested the self-possession of a just foresight and confidence. For the battle for some time fluctuated and was dubious. The left wing, where Parmenio commanded, was so impetuously charged by the Bactrian horse that it was disordered and forced to give ground, at the same time that Mazæus had sent a detachment round about to fall upon those who guarded the baggage, which so disturbed Parmenio that he sent messengers to acquaint Alexander that the camp and baggage would be all lost unless he immediately relieved the rear by a considerable reinforcement drawn out of the front. This message being brought him just as he was giving the signal to those about him for the onset, he bade them tell Parmenio that he must have surely lost the use of his reason, and had forgotten, in his alarm, that soldiers, if victorious, became masters of their enemies' baggage; and if defeated, instead of taking care of their wealth or their slaves, have nothing more to do but to fight gallantly and die with honour. When he had said this, he put on his helmet, having the rest of his arms on before he came out of his tent, which were a coat of the Sicilian make, girt close about him, and over that a breast-piece of thickly quilted linen, which was taken among other booty at the battle of Issus. The helmet, which was made by Theophilus, though of iron, was so well wrought and polished that it was bright as the most refined silver. To this was fitted a gorget of the same metal, set with precious stones. His sword, which was the weapon he most used in fight, was given him by the King of the Citicans, and was of an admirable temper and lightness. The belt which he also wore in all engagements was of much richer workmanship

than the rest of his armour. It was a work of the ancient Helicon, and had been presented to him by the Rhodians, as a mark of their respect to him. So long as he was engaged in drawing up his men, or riding about to give orders or directions, or to view them, he spared Bucephalus, who was now growing old, and made use of another horse; but when he was actually to fight, he sent for him again, and as soon as he was mounted, commenced the attack.

He made the longest address that day to the Thessalians and other Greeks, who answered him with loud shouts, desiring him to lead them on against the barbarians, upon which he shifted his javelin into his left hand, and with his right lifted up towards heaven, besought the gods, as Callisthenes tells us, that if he was of a truth the son of Jupiter, they would be pleased to assist and strengthen the Grecians. At the same time the augur Aristander, who had a white mantle about him, and a crown of gold on his head, rode by and showed them an eagle that soared just over Alexander, and directed his flight towards the enemy; which so animated the beholders, that after mutual encouragements and exhortations, the horse charged at full speed, and were followed in a mass by the whole phalanx of the foot. But before they could well come to blows with the first ranks, the barbarians shrunk back, and were hotly pursued by Alexander, who drove those that fled before him into the middle of the battle, where Darius himself was in person, whom he saw from a distance over the foremost ranks, conspicuous in the midst of his life-guard, a tall and fine-looking man, drawn in a lofty chariot, defended by an abundance of the best horse, who stood close in order about it ready to receive the enemy. But Alexander's approach was so terrible, forcing those who gave back upon those who yet maintained their ground, that he beat down and dispersed them almost all. Only a few of the bravest and valiantest opposed the pursuit, who were slain in their king's presence, falling in heaps upon one another, and in the very pangs of death striving to catch hold of the horses. Darius now seeing all was lost, that those who were placed in front to defend him were broken and beat back upon him, that he could not turn or disengage his chariot without great difficulty, the wheels being clogged and entangled among the dead bodies, which lay in such heaps as not only stopped, but almost covered

the horses, and made them rear and grow so unruly that the frightened charioteer could govern them no longer, in this extremity was glad to quit his chariot and his arms, and mounting, it is said, upon a mare that had been taken from her foal, betook himself to flight. But he had not escaped so either, if Parmenio had not sent fresh messengers to Alexander, to desire him to return and assist him against a considerable body of the enemy which yet stood together, and would not give ground. For, indeed, Parmenio is on all hands accused of having been sluggish and unserviceable in this battle, whether age had impaired his courage, or that, as Callisthenes says, he secretly disliked and envied Alexander's growing greatness. Alexander, though he was not a little vexed to be so recalled and hindered from pursuing his victory, yet concealed the true reason from his men, and causing a retreat to be sounded, as if it were too late to continue the execution any longer, marched back towards the place of danger, and by the way met the news of the enemy's total overthrow and flight.

This battle being thus over, seemed to put a period to the Persian empire; and Alexander, who was now proclaimed King of Asia, returned thanks to the gods in magnificent sacrifices, and rewarded his friends and followers with great sums of money, and places, and governments of provinces. Eager to gain honour with the Grecians, he wrote to them that he would have all tyrannies abolished, that they might live free according to their own laws, and specially to the Platæans, that their city should be rebuilt, because their ancestors had permitted their countrymen of old to make their territory the seat of the war when they fought with the barbarians for their common liberty. He sent also part of the spoils into Italy, to the Crotoniats, to honour the zeal and courage of their citizen Phayllus, the wrestler, who, in the Median war, when the other Grecian colonies in Italy disowned Greece, that he might have a share in the danger, joined the fleet at Salamis, with a vessel set forth at his own charge. So affectionate was Alexander to all kinds of virtue, and so desirous to preserve the memory of laudable actions.

From hence he marched through the province of Babylon, which immediately submitted to him, and in Ecbatana was much surprised at the sight of the place where fire issues in a

continuous stream, like a spring of water, out of a cleft in the earth, and the stream of naphtha, which, not far from this spot, flows out so abundantly as to form a sort of lake. This naphtha, in other respects resembling bitumen, is so subject to take fire, that before it touches the flame it will kindle at the very light that surrounds it, and often inflame the intermediate air also. The barbarians, to show the power and nature of it, sprinkled the street that led to the king's lodgings with little drops of it, and when it was almost night, stood at the further end with torches, which being applied to the moistened places, the first at once taking fire, instantly, as quick as a man could think of it, it caught from one end to another, in such a manner that the whole street was one continued flame. Among those who used to wait on the king and find occasion to amuse him when he anointed and washed himself, there was one Athenophanes, an Athenian, who desired him to make an experiment of the naphtha upon Stephanus, who stood by in the bathing place, a youth with a ridiculously ugly face, whose talent was singing well, "For," said he, "if it take hold of him and is not put out, it must undeniably be allowed to be of the most invincible strength." The youth, as it happened, readily consented to undergo the trial, and as soon as he was anointed and rubbed with it, his whole body broke out into such a flame, and was so seized by the fire, that Alexander was in the greatest perplexity and alarm for him, and not without reason; for nothing could have prevented his being consumed by it, if by good chance there had not been people at hand with a great many vessels of water for the service of the bath, with all which they had much ado to extinguish the fire; and his body was so burned all over that he was not cured of it for a good while after. Thus it is not without some plausibility that they endeavour to reconcile the fable to truth, who say this was the drug in the tragedies with which Medea anointed the crown and veil which she gave to Creon's daughter. For neither the things themselves, nor the fire, could kindle of its own accord, but being prepared for it by the naphtha, they imperceptibly attracted and caught a flame which happened to be brought near them. For the rays and emanations of fire at a distance have no other effect upon some bodies than bare light and heat, but in others, where they meet with airy dryness, and also

sufficient rich moisture, they collect themselves and soon kindle and create a transformation. The manner, however, of the production of naphtha admits of a diversity of opinion . . . or whether this liquid substance that feeds the flame does not rather proceed from a soil that is unctuous and productive of fire, as that of the province of Babylon is, where the ground is so very hot that oftentimes the grains of barley leap up and are thrown out, as if the violent inflammation had made the earth throb; and in the extreme heats the inhabitants are wont to sleep upon skins filled with water. Harpalus, who was left governor of this country, and was desirous to adorn the palace gardens and walks with Grecian plants, succeeding in raising all but ivy, which the earth would not bear, but constantly killed. For being a plant that loves a cold soil, the temper of this hot and fiery earth was improper for it. But such digressions as these the impatient reader will be more willing to pardon if they are kept within a moderate compass.

At the taking of Susa, Alexander found in the palace forty thousand talents in money ready coined, besides an unspeakable quantity of other furniture and treasure; amongst which was five thousand talents' worth of Hermionian purple, that had been laid up there an hundred and ninety years, and yet kept its colour as fresh and lively as at first. The reason of which, they say, is that in dyeing the purple they made use of honey, and of white oil in the white tincture, both of which after the like space of time preserve the clearness and brightness of their lustre. Dinon also relates that the Persian kings had water fetched from the Nile and the Danube, which they laid up in their treasuries as a sort of testimony of the greatness of their power and universal empire.

The entrance into Persia was through a most difficult country, and was guarded by the noblest of the Persians, Darius himself having escaped further. Alexander, however, chanced to find a guide in exact correspondence with what the Pythia had foretold when he was a child, that a lycus should conduct him into Persia. For by such an one, whose father was a Lycian, and his mother a Persian, and who spoke both languages, he was now led into the country, by a way something about, yet without fetching any considerable compass. Here a great many of the prisoners were put to the sword, of which himself gives

this account, that he commanded them to be killed in the belief that it would be for his advantage. Nor was the money found here less, he says, than at Susa, besides other movables and treasure, as much as ten thousand pair of mules and five thousand camels could well carry away. Amongst other things he happened to observe a large statue of Xerxes thrown carelessly down to the ground in the confusion made by the multitude of soldiers pressing into the palace. He stood still, and accosting it as if it had been alive, "Shall we," said he, "neglectfully pass thee by, now thou art prostrate on the ground because thou once invadedst Greece, or shall we erect thee again in consideration of the greatness of thy mind and thy other virtues?" But at last, after he had paused some time, and silently considered with himself, he went on without taking any further notice of it. In this place he took up his winter quarters, and stayed four months to refresh his soldiers. It is related that the first time he sat on the royal throne of Persia under the canopy of gold, Demaratus the Corinthian, who was much attached to him and had been one of his father's friends, wept, in an old man's manner, and deplored the misfortune of those Greeks whom death had deprived of the satisfaction of seeing Alexander seated on the throne of Darius.

From hence designing to march against Darius, before he set out he diverted himself with his officers at an entertainment of drinking and other pastimes, and indulged so far as to let every one's mistress sit by and drink with them. The most celebrated of them was Thais, an Athenian, mistress of Ptolemy, who was afterwards King of Egypt. She, partly as a sort of well-turned compliment to Alexander, partly out of sport, as the drinking went on, at last was carried so far as to utter a saying, not misbecoming her native country's character, though somewhat too lofty for her own condition. She said it was indeed some recompense for the toils she had undergone in following the camp all over Asia, that she was that day treated in, and could insult over, the stately palace of the Persian monarchs. But, she added, it would please her much better if, while the king looked on, she might in sport, with her own hands, set fire to the court of that Xerxes who reduced the city of Athens to ashes, that it might be recorded to posterity that the women who followed Alexander had taken a severer revenge on the Persians for the

sufferings and affronts of Greece, than all the famed commanders had been able to do by sea or land. What she said was received with such universal liking and murmurs of applause, and so seconded by the encouragement and eagerness of the company, that the king himself, persuaded to be of the party, started from his seat, and with a chaplet of flowers on his head and a lighted torch in his hand, led them the way, while they went after him in a riotous manner, dancing and making loud cries about the place; which when the rest of the Macedonians perceived, they also in great delight ran thither with torches; for they hoped the burning and destruction of the royal palace was an argument that he looked homeward, and had no design to reside among the barbarians. Thus some writers give their account of this action, while others say it was done deliberately; however, all agree that he soon repented of it, and gave order to put out the fire.

Alexander was naturally most munificent, and grew more so as his fortune increased, accompanying what he gave with that courtesy and freedom which, to speak truth, is necessary to make a benefit really obliging. I will give a few instances of this kind. Ariston, the captain of the Pæonians, having killed an enemy, brought his head to show him, and told him that in his country such a present was recompensed with a cup of gold. "With an empty one," said Alexander, smiling, "but I drink to you in this, which I give you full of wine." Another time, as one of the common soldiers was driving a mule laden with some of the king's treasure, the beast grew tired, and the soldier took it upon his own back, and began to march with it, till Alexander seeing the man so overcharged asked what was the matter; and when he was informed, just as he was ready to lay down his burden for weariness, "Do not faint now," said he to him, "but finish the journey, and carry what you have there to your own tent for yourself." He was always more displeased with those who would not accept of what he gave than with those who begged of him. And therefore he wrote to Phocion, that he would not own him for his friend any longer if he refused his presents. He had never given anything to Scrapion, one of the youths that played at ball with him, because he did not ask of him, till one day, it coming to Serapion's turn to play, he still threw the ball to others, and when the king asked

him why he did not direct it to him, "Because you do not ask for it," said he; which answer pleased him so that he was very liberal to him afterwards. One Proteas, a pleasant, jesting, drinking fellow, having incurred his displeasure, got his friends to intercede for him, and begged his pardon himself with tears, which at last prevailed, and Alexander declared he was friends with him. "I cannot believe it," said Proteas, "unless you first give me some pledge of it." The king understood his meaning, and presently ordered five talents to be given him. How magnificent he was in enriching his friends, and those who attended on his person, appears by a letter which Olympias wrote to him, where she tells him he should reward and honour those about him in a more moderate way. "For now," said she, "you make them all equal to kings, you give them power and opportunity of making many friends of their own, and in the meantime you leave yourself destitute." She often wrote to him to this purpose, and he never communicated her letters to anybody, unless it were one which he opened when Hephæstion was by, whom he permitted, as his custom was, to read it along with him; but then as soon as he had done, he took off his ring, and set the seal upon Hephæstion's lips. Mazæus, who was the most considerable man in Darius's court, had a son who was already governor of a province. Alexander bestowed another upon him that was better; he, however, modestly refused, and told him, instead of one Darius, he went the way to make many Alexanders. To Parmenio he gave Bagoas's house, in which he found a wardrobe of apparel worth more than a thousand talents. He wrote to Antipater, commanding him to keep a life-guard about him for the security of his person against conspiracies. To his mother he sent many presents, but would never suffer her to meddle with matters of state or war, not indulging her busy temper, and when she fell out with him on this account, he bore her ill-humour very patiently. Nay more, when he read a long letter from Antipater full of accusations against her, "Antipater," he said, "does not know that one tear of a mother effaces a thousand such letters as these."

But when he perceived his favourites grow so luxurious and extravagant in their way of living and expenses that Hagnon, the Teian, wore silver nails in his shoes, that Leonnatus employed several camels only to bring him powder out of Egypt

to use when he wrestled, and that Philotas had hunting nets a hundred furlongs in length, that more used precious ointment than plain oil when they went to bathe, and that they carried about servants evrywhere with them to rub them and wait upon them in their chambers, he reproved them in gentle and reasonable terms, telling them he wondered that they who had been engaged in so many single battles did not know by experience, that those who labour sleep more sweetly and soundly than those who are laboured for, and could fail to see by comparing the Persians' manner of living with their own that it was the most abject and slavish condition to be voluptuous, but the most noble and royal to undergo pain and labour. He argued with them further, how it was possible for any one who pretended to be a soldier, either to look well after his horse, or to keep his armour bright and in good order, who thought it much to let his hands be serviceable to what was nearest to him, his own body. "Are you still to learn," said he, "that the end and perfection of our victories is to avoid the vices and infirmities of those whom we subdue?" And to strengthen his precepts by example, he applied himself now more vigorously than ever to hunting and warlike expeditions, embracing all opportunities of hardship and danger, insomuch that a Lacedæmonian, who was there on an embassy to him, and chanced to be by when he encountered with and mastered a huge lion, told him he had fought gallantly with the beast, which of the two should be king. Craterus caused a representation to be made of this adventure, consisting of the lion and the dogs, of the king engaged with the lion, and himself coming in to his assistance, all expressed in figures of brass, some of which were by Lysippus, and the rest by Leochares; and had it dedicated in the temple of Apollo at Delphi. Alexander exposed his person to danger in this manner, with the object both of inuring himself and inciting others to the performance of brave and virtuous actions.

But his followers, who were grown rich, and consequently proud, longed to indulge themselves in pleasure and idleness, and were weary of marches and expeditions, and at last went on so far as to censure and speak ill of him. All which at first he bore very patiently, saying it became a king well to do good to others, and be evil spoken of. Meantime, on the smallest occasions that called for a show of kindness to his friends, there

was every indication on his part of tenderness and respect. Hearing Peucestes was bitten by a bear, he wrote to him that he took it unkindly he should send others notice of it and not make him acquainted with it; "But now," said he, "since it is so, let me know how you do, and whether any of your companions forsook you when you were in danger, that I may punish them." He sent Hephæstion, who was absent about some business, word how, while they were fighting for their diversion with an ichneumon, Craterus was by chance run through both thighs with Perdiccas's javelin. And upon Peucestes's recovery from a fit of sickness, he sent a letter of thanks to his physician Alexippus. When Craterus was ill, he saw a vision in his sleep, after which he offered sacrifices for his health, and bade him do so likewise. He wrote also to Pausanias, the physician, who was about to purge Craterus with hellebore, partly out of an anxious concern for him, and partly to give him a caution how he used that medicine. He was so tender of his friends' reputation that he imprisoned Ephialtes and Cissus, who brought him the first news of Harpalus's flight and withdrawal from his service, as if they had falsely accused him. When he sent the old and infirm soldiers home, Eurylochus, a citizen of Ægæ, got his name enrolled among the sick, though he ailed nothing, which being discovered, he confessed he was in love with a young woman named Telesippa, and wanted to go along with her to the sea-side. Alexander inquired to whom the woman belonged, and being told she was a free courtesan, "I will assist you," said he to Eurylochus, "in your amour if your mistress be to be gained either by presents or persuasions; but we must use no other means, because she is free-born."

It is surprising to consider upon what slight occasions he would write letters to serve his friends. As when he wrote one in which he gave order to search for a youth that belonged to Seleucus, who was run away into Cilicia; and in another thanked and commanded Peucestes for apprehending Nikon, a servant of Craterus; and in one to Megabyzus, concerning a slave that had taken sanctuary in a temple, gave direction that he should not meddle with him while he was there, but if he could entice him out by fair means, then he gave him leave to seize him. It is reported of him that when he first sat in judgment upon capital causes he would lay his hand upon one of his ears while

the accuser spoke, to keep it free and unprejudiced in behalf of the party accused. But afterwards such a multitude of accusations were brought before him, and so many proved true, that he lost his tenderness of heart, and gave credit to those also that were false; and especially when anybody spoke ill of him, he would be transported out of his reason, and show himself cruel and inexorable, valuing his glory and reputation beyond his life or kingdom.

He now, as we said, set forth to seek Darius, expecting he should be put to the hazard of another battle, but heard he was taken and secured by Bessus, upon which news he sent home the Thessalians, and gave them a largess of two thousand talents over and above the pay that was due to them. This long and painful pursuit of Darius—for in eleven days he marched thirty-three hundred furlongs—harassed his soldiers so that most of them were ready to give it up, chiefly for want of water. While they were in this distress, it happened that some Macedonians who had fetched water in skins upon their mules from a river they had found out came about noon to the place where Alexander was, and seeing him almost choked with thirst, presently filled an helmet and offered it him. He asked them to whom they were carrying the water; they told him to their children, adding, that if his life were but saved, it was no matter for them, they should be able well enough to repair that loss, though they all perished. Then he took the helmet into his hands, and looking round about, when he saw all those who were near him stretching their heads out and looking earnestly after the drink, he returned it again with thanks without tasting a drop of it. "For," said he, "if I alone drink, the rest will be out of heart." The soldiers no sooner took notice of his temperance and magnanimity upon this occasion, but they one and all cried out to him to lead them forward boldly, and began whipping on their horses. For whilst they had such a king they said they defied both weariness and thirst, and looked upon themselves to be little less than immortal. But though they were all equally cheerful and willing, yet not above three-score horse were able, it is said, to keep up, and to fall in with Alexander upon the enemy's camp, where they rode over abundance of gold and silver that lay scattered about, and passing by a great many chariots full of women that wandered here and there for want of drivers,

they endeavoured to overtake the first of those that fled, in hopes to meet with Darius among them. And at last, after much trouble, they found him lying in a chariot, wounded all over with darts, just at the point of death. However, he desired they would give him some drink, and when he had drunk a little cold water, he told Polystratus, who gave it him, that it had become the last extremity of his ill fortune to receive benefits and not be able to return them. "But Alexander," said he, "whose kindness to my mother, my wife, and my children I hope the gods will recompense, will doubtless thank you for your humanity to me. Tell him, therefore, in token of my acknowledgment, I give him this right hand," with which words he took hold of Polystratus's hand and died. When Alexander came up to them, he showed manifest tokens of sorrow, and taking off his own cloak, threw it upon the body to cover it. And some time afterwards, when Bessus was taken, he ordered him to be torn to pieces in this manner. They fastened him to a couple of trees which were bound down so as to meet, and then being let loose, with a great force returned to their places, each of them carrying that part of the body along with it that was tied to it. Darius's body was laid in state, and sent to his mother with pomp suitable to his quality. His brother Exathres, Alexander received into the number of his intimate friends.

And now with the flower of his army he marched into Hyrcania, where he saw a large bay of an open sea, apparently not much less than the Euxine, with water, however, sweeter than that of other seas, but could learn nothing of certainty concerning it, further than that in all probability it seemed to him to be an arm issuing from the lake of Mæotis. However, the naturalists were better informed of the truth, and had given an account of it many years before Alexander's expedition; that of four gulfs which out of the main sea enter into the continent, this, known indifferently as the Caspian and as the Hyrcanian Sea, is the most northern. Here the barbarians, unexpectedly meeting with those who led Bucephalus, took them prisoners, and carried the horse away with them, at which Alexander was so much vexed that he sent an herald to let them know he would put them all to the sword, men, women, and children, without mercy, if they did not restore him. But on their doing so, and at the same time surrendering their cities into his hands,

he not only treated them kindly, but also paid a ransom for his horse to those who took him.

From hence he marched into Parthia, where not having much to do, he first put on the barbaric dress, perhaps with the view of making the work of civilising them the easier, as nothing gains more upon men than a conformity to their fashions and customs. Or it may have been as a first trial, whether the Macedonians might be brought to adore as the Persians did their kings, by accustoming them by little and little to bear with the alteration of his rule and course of life in other things. However, he followed not the Median fashion, which was altogether foreign and uncouth, and adopted neither the trousers nor the sleeved vest, nor the tiara for the head, but taking a middle way between the Persian mode and the Macedonian, so contrived his habit that it was not so flaunting as the one, and yet more pompous and magnificent than the other. At first he wore this habit only when he conversed with the barbarians, or within doors, among his intimate friends and companions, but afterwards he appeared in it abroad, when he rode out, and at public audiences, a sight which the Macedonians beheld with grief; but they so respected his other virtues and good qualities that they felt it reasonable in some things to gratify his fancies and his passion of glory, in pursuit of which he hazarded himself so far, that, besides his other adventures, he had but lately been wounded in the leg by an arrow, which had so shattered the shank-bone that splinters were taken out. And on another occasion he received a violent blow with a stone upon the nape of the neck, which dimmed his sight for a good while afterwards. And yet all this could not hinder him from exposing himself freely to any dangers, insomuch that he passed the river Oresartes, which he took to be the Tanais, and putting the Scythians to flight, followed them above a hundred furlongs, though suffering all the time from a diarrhœa.

Here many affirm that the Amazon came to give him a visit. So Clitarchus, Polyclitus, Onesicritus, Antigænes, and Ister tell us. But Aristobulus and Chares, who held the office of reporter of requests, Ptolemy and Anticlides, Philon the Theban, Philip of Theangela, Hecatæus the Eretrian, Philip the Chalcidian, and Duris the Samian, say it is wholly a fiction. And truly Alexander himself seems to confirm the latter statement, for in a

letter in which he gives Antipater an account of all that happened, he tells him that the King of Scythia offered him his daughter in marriage, but makes no mention at all of the Amazon. And many years after, when Onesicritus read this story in his fourth book to Lysimachus, who then reigned, the king laughed quietly and asked, "Where could I have been at that time?"

But it signifies little to Alexander whether this be credited or no. Certain it is, that apprehending the Macedonians would be weary of pursuing the war, he left the greater part of them in their quarters; and having with him in Hyrcania the choice of his men only, amounting to twenty thousand foot and three thousand horse, he spoke to them to this effect: That hitherto the barbarians had seen them no otherwise than as it were in a dream, and if they should think of returning when they had only alarmed Asia, and not conquered it, their enemies would set upon them as upon so many women. However he told them he would keep none of them with him against their will, they might go if they pleased; he should merely enter his protest, that when on his way to make the Macedonians the masters of the world, he was left alone with a few friends and volunteers. This is almost word for word, as he wrote in a letter to Antipater, where he adds, that when he had thus spoken to them, they all cried out, they would go along with him whithersoever it was his pleasure to lead them. After succeeding with these, it was no hard matter for him to bring over the multitude, which easily followed the example of their betters. Now, also, he more and more accommodated himself in his way of living to that of the natives, and tried to bring them also as near as he could to the Macedonian customs, wisely considering that whilst he was engaged in an expedition which would carry him far from thence, it would be wiser to depend upon the good-will which might arise from intermixture and association as a means of maintaining tranquillity, than upon force and compulsion. In order to this, he chose out thirty thousand boys, whom he put under masters to teach them the Greek tongue, and to train them up to arms in the Macedonian discipline. As for his marriage with Roxana, whose youthfulness and beauty had charmed him at a drinking entertainment, where he first happened to see her taking part in a dance, it was, indeed a love affair, yet

it seemed at the same time to be conducive to the object he had in hand. For it gratified the conquered people to see him choose a wife from among themselves, and it made them feel the most lively affection for him, to find that in the only passion which he, the most temperate of men, was overcome by, he yet forbore till he could obtain her in a lawful and honourable way.

Noticing also that among his chief friends and favourites, Hephæstion most approved all that he did, and complied with and imitated him in his change of habits, while Craterus continued strict in the observation of the customs and fashions of his own country, he made it his practice to employ the first in all transactions with the Persians, and the latter when he had to do with the Greeks or Macedonians. And in general he showed more affection for Hephæstion, and more respect for Craterus; Hephæstion, as he used to say, being Alexander's, and Craterus the king's friend. And so these two friends always bore in secret a grudge to each other, and at times quarrelled openly, so much so that once in India they drew upon one another, and were proceeding in good earnest, with their friends on each side to second them, when Alexander rode up and publicly reproved Hephæstion, calling him fool and madman, not to be sensible that without his favour he was nothing. He rebuked Craterus also in private, severely, and then causing them both to come into his presence, he reconciled them, at the same time swearing by Ammon and the rest of the gods, that he loved them two above all other men, but if ever he perceived them fall out again he would be sure to put both of them to death, or at least the aggressor. After which they neither ever did or said anything, so much as in jest, to offend one another.

There was scarcely any one who had greater repute among the Macedonians than Philotas, the son of Parmenio. For besides that he was valiant and able to endure any fatigue of war, he was also next to Alexander himself the most munificent, and the greatest lover of his friends, one of whom asking him for some money, he commanded his steward to give it him; and when he told him he had not wherewith, "I have you not any plate, then," said he, "or any clothes of mine to sell?" But he carried his arrogance and his pride of wealth and his habits of display and luxury to a degree of assumption unbecoming a private man; and affecting all the loftiness without succeeding

in showing any of the grace or gentleness of true greatness, by this mistaken and spurious majesty he gained so much envy and ill-will, that Parmenio would sometimes tell him, "My son, to be not quite so great would be better." For he had long before been complained of, and accused to Alexander. Particularly when Darius was defeated in Cilicia, and an immense booty was taken at Damascus, among the rest of the prisoners who were brought into the camp, there was one Antigone of Pydna, a very handsome woman, who fell to Philotas's share. The young man one day in his cups, in the vaunting, outspoken, soldier's manner, declared to his mistress, that all the great actions were performed by him and his father, the glory and benefit of which, he said, together with the title of king, the boy Alexander reaped and enjoyed by their means. She could not hold, but discovered what he had said to one of her acquaintance, and he, as is usual in such cases, to another, till at last the story came to the ears of Craterus, who brought the woman secretly to the king. When Alexander had heard what she had to say, he commanded her to continue her intrigue with Philotas, and give him an account from time to time of all that should fall from him to this purpose. He, thus unwittingly caught in a snare, to gratify sometimes a fit of anger, sometimes a love of vainglory, let himself utter numerous foolish, indiscreet speeches against the king in Antigone's hearing, of which, though Alexander was informed and convinced by strong evidence, yet he would take no notice of it at present, whether it was that he confided in Parmenio's affection and loyalty, or that he apprehended their authority and interest in the army. But about this time, one Limnus, a Macedonian of Chalastra, conspired against Alexander's life, and communicated his design to a youth whom he was fond of, named Nicomachus, inviting him to be of the party. But he not relishing the thing, revealed it to his brother Balinus, who immediately addressed himself to Philotas, requiring him to introduce them both to Alexander, to whom they had something of great moment to impart which very nearly concerned him. But he, for what reason is uncertain, went not with them, professing that the king was engaged with affairs of more importance. And when they had urged him a second time, and were still slighted by him, they applied themselves to another, by whose means being admitted into Alexander's

presence, they first told about Limnus's conspiracy, and by the way let Philotas's negligence appear who had twice disregarded their application to him. Alexander was greatly incensed, and on finding that Limnus had defended himself, and had been killed by the soldier who was sent to seize him, he was still more discomposed, thinking he had thus lost the means of detecting the plot. As soon as his displeasure against Philotas began to appear, presently all his old enemies showed themselves, and said openly, the king was too easily imposed on, to imagine that one so inconsiderable as Limnus, a Chalcidian, should of his own head undertake such an enterprise; that in all likelihood he was but subservient to the design, an instrument that was moved by some greater spring; that those ought to be more strictly examined about the matter whose interest it was so much to conceal it. When they had once gained the king's ear for insinuations of this sort, they went on to show a thousand grounds of suspicion against Philotas, till at last they prevailed to have him seized and put to the torture, which was done in the presence of the principal officers, Alexander himself being placed behind some tapestry to understand what passed. Where, when he heard in what a miserable tone, and with what abject submissions Philotas applied himself to Hephæstion, he broke out, it is said, in this manner: "Are you so mean-spirited and effeminate, Philotas, and yet can engage in so desperate a design?" After his death, he presently sent into Media, and put also Parmenio, his father, to death, who had done brave service under Philip, and was the only man of his older friends and counsellors who had encouraged Alexander to invade Asia. Of three sons whom he had had in the army, he had already lost two, and now was himself put to death with the third. These actions rendered Alexander an object of terror to many of his friends, and chiefly to Antipater, who, to strengthen himself, sent messengers privately to treat for an alliance with the Ætolians, who stood in fear of Alexander, because they had destroyed the town of the Cœniadæ; on being informed of which, Alexander had said the children of the Cœniadæ need not revenge their father's quarrel, for he would himself take care to punish the Ætolians.

Not long after this happened, the deplorable end of Clitus,

which, to those who barely hear the matter, may seem more inhuman than that of Philotas; but if we consider the story with its circumstance of time, and weigh the cause, we shall find it to have occurred rather through a sort of mischance of the king's, whose anger and over-drinking offered an occasion to the evil genius of Clitus. The king had a present of Grecian fruit brought him from the sea-coast, which was so fresh and beautiful that he was surprised at it, and called Clitus to him to see it, and to give him a share of it. Clitus was then sacrificing, but he immediately left off and came, followed by three sheep, on whom the drink-offering had been already poured preparatory to sacrificing them. Alexander, being informed of this, told his diviners, Aristander and Cleomantis the Lacedæmonian, and asked them what it meant; on whose assuring him it was an ill omen, he commanded them in all haste to offer sacrifices for Clitus's safety, forasmuch as three days before he himself had seen a strange vision in his sleep, of Clitus all in mourning, sitting by Parmenio's sons who were dead. Clitus, however, stayed not to finish his devotions, but came straight to supper with the king, who had sacrificed to Castor and Pollux. And when they had drunk pretty hard, some of the company fell a-singing the verses of one Pranichus, or as others say of Pierion, which were made upon those captains who had been lately worsted by the barbarians, on purpose to disgrace and turn them to ridicule. This gave offence to the older men who were there, and they upbraided both the author and the singer of the verses, though Alexander and the younger men about him were much amused to hear them, and encouraged them to go on, till at last Clitus, who had drunk too much, and was besides of a forward and wilful temper, was so nettled that he could hold no longer, saying it was not well done to expose the Mæcedonians before the barbarians and their enemies, since though it was their unhappiness to be overcome, yet they were much better men than those who laughed at them. And when Alexander remarked, that Clitus was pleading his own cause, giving cowardice the name of misfortune, Clitus started up: "This cowardice, as you are pleased to term it," said he to him, "saved the life of a son of the gods, when in flight from Spithridates's sword; it is by the expense of Mæcedonian blood,

and by these wounds, that you are now raised to such a height as to be able to disown your father Philip, and call yourself the son of Ammon." "Thou base fellow," said Alexander, who was now thoroughly exasperated, "dost thou think to utter these things everywhere of me, and stir up the Macedonians to sedition, and not be punished for it?" "We are sufficiently punished already," answered Clitus, "if this be the recompense of our toils, and we must esteem theirs a happy lot who have not lived to see their countrymen scourged with Median rods and forced to sue to the Persians to have access to their king." While he talked thus at random, and those near Alexander got up from their seats and began to revile him in turn, the elder men did what they could to compose the disorder. Alexander, in the meantime turning about to Xenodochus, the Pardian, and Artemius, the Colophonian, asked him if they were not of opinion that the Greeks, in comparison with the Macedonians, behaved themselves like so many demigods among wild beasts. But Clitus for all this would not give over, desiring Alexander to speak out if he had anything more to say, or else why did he invite men who were freeborn and accustomed to speak their minds openly without restraint to sup with him. He had better live and converse with barbarians and slaves who would not scruple to bow the knee to his Persian girdle and his white tunic. Which words so provoked Alexander that, not able to suppress his anger any longer, he threw one of the apples that lay upon the table at him, and hit him, and then looked about for his sword. But Aristophanes, one of his life-guard, had hid that out of the way, and others came about him and besought him, but in vain; for, breaking from them, he called out aloud to his guards in the Macedonian language, which was a certain sign of some great disturbance in him, and commanded a trumpeter to sound, giving him a blow with his clenched fist for not instantly obeying him; though afterwards the same man was commended for disobeying an order which would have put the whole army into tumult and confusion. Clitus still refusing to yield, was with much trouble forced by his friends out of the room. But he came in again immediately at another door, very irreverently and confidently singing the verses out of Euripides's *Andromache*,—

"In Greece, alas! how ill things ordered are!"

Upon this, at last, Alexander, snatching a spear from one of the soldiers, met Clitus as he was coming forward and was putting by the curtain that hung before the door, and ran him through the body. He fell at once with a cry and a groan. Upon which the king's anger immediately vanishing, he came perfectly to himself, and when he saw his friends about him all in a profound silence, he pulled the spear out of the dead body, and would have thrust it into his own throat, if the guards had not held his hands, and by main force carried him away into his chamber, where all that night and the next day he wept bitterly, till being quite spent with lamenting and exclaiming, he lay as it were speechless, only fetching deep sighs. His friends apprehending some harm from his silence, broke into the room, but he took no notice of what any of them said, till Aristander putting him in mind of the vision he had seen concerning Clitus, and the prodigy that followed, as if all had come to pass by an unavoidable fatality, he then seemed to moderate his grief. They now brought Callisthenes, the philosopher, who was the near friend of Aristotle, and Anaxarchus of Abdera, to him. Callisthenes used moral language, and gentle and soothing means, hoping to find access for words of reason, and get a hold upon the passion. But Anaxarchus, who had always taken a course of his own in philosophy, and had a name for despising and slighting his contemporaries, as soon as he came in, cried aloud, "Is this the Alexander whom the whole world looks to, lying here weeping like a slave, for fear of the censure and reproach of men, to whom he himself ought to be a law and measure of equity, if he would use the right his conquests have given him as supreme lord and governor of all, and not be the victim of a vain and idle opinion? Do not you know," said he, "that Jupiter is represented to have Justice and Law on each hand of him, to signify that all the actions of a conqueror are lawful and just?" With these and the like speeches, Anaxarchus indeed allayed the king's grief, but withal corrupted his character, rendering him more audacious and lawless than he had been. Nor did he fail these means to insinuate himself into his favour, and to make Callisthenes's company, which at all times, because of his austerity, was not very acceptable, more uneasy and disagreeable to him.

It happened that these two philosophers met at an entertainment where conversation turned on the subject of climate and

the temperature of the air. Callisthenes joined with their opinion, who held that those countries were colder, and the winter sharper there than in Greece. Anaxarchus would by no means allow this, but argued against it with some heat. "Surely," said Callisthenes, "you cannot but admit this country to be colder than Greece, for there you used to have but one threadbare cloak to keep out the coldest winter, and here you have three good warm mantles one over another." This piece of raillery irritated Anaxarchus and the other pretenders to learning, and the crowd of flatterers in general could not endure to see Callisthenes so much admired and followed by the youth, and no less esteemed by the older men for his orderly life and his gravity and for being contented with his condition; and confirming what he had professed about the object he had in his journey to Alexander, that it was only to get his countrymen recalled from banishment, and to rebuild and repopulate his native town. Besides the envy which his great reputation raised, he also, by his own deportment, gave those who wished him ill opportunity to do him mischief. For when he was invited to public entertainments, he would most times refuse to come, or if he were present at any, he put a constraint upon the company by his austerity and silence, which seemed to intimate his disapproval of what he saw. So that Alexander himself said in application to him,—

"That vain pretence to wisdom I detest,
Where a man's blind to his own interest."

Being with many more invited to sup with the king, he was called upon when the cup came to him, to make an oration extempore in praise of the Macedonians; and he did it with such a flow of eloquence, that all who heard it rose from their seats to clap and applaud him, and threw their garland upon him; only Alexander told him of Euripides,—

"I wonder not that you have spoke so well,
'Tis easy on good subjects to excel."

"Therefore," said he, "if you will show the force of your eloquence, tell my Macedonians their faults, and dispraise them, that by hearing their errors they may learn to be better for the future." Callisthenes presently obeyed him, retracting all he

had said before, and, inveighing against the Macedonians with great freedom, added, that Philip thrived and grew powerful, chiefly by the discord of the Grecians, applying this verse to him,—

“In civil strife e’en villains rise to fame;”

which so offended the Macedonians, that he was odious to them ever after. And Alexander said, that instead of his eloquence, he had only made his ill-will appear in what he had spoken. Hermippus assures us that one Strœbus, a servant whom Callisthenes kept to read to him, gave this account of these passages afterwards to Aristotle; and that when he perceived the king grow more and more averse to him, two or three times, as he was going away, he repeated the verses,—

“Death seiz’d at last on great Patroclus too,
Though he in virtue far exceeded you.”

Not without reason, therefore, did Aristotle give this character of Callisthenes, that he was, indeed, a powerful speaker, but had no judgment. He acted certainly a true philosopher’s part in positively refusing, as he did, to pay adoration; and by speaking out openly against that which the best and gravest of the Macedonians only repined at in secret, he delivered the Grecians and Alexander himself from a great disgrace, when the practice was given up. But he ruined himself by it, because he went too roughly to work, as if he would have forced the king to that which he should have effected by reason and persuasion. Chares of Mitylene writes, that at a banquet Alexander, after he had drunk, reached the cup to one of his friends, who, on receiving it, rose up towards the domestic altar, and when he had drunk, first adored and then kissed Alexander, and afterwards laid himself down at the table with the rest. Which they all did one after another, till it came to Callisthenes’s turn, who took the cup and drank, while the king, who was engaged in conversation with Hephæstion, was not observing, and then came and offered to kiss him. But Demetrius, surnamed Phidon, interposed, saying, “Sir, by no means let him kiss you, for he only of us all has refused to adore you;” upon which the king declined it, and all the concern Callisthenes showed was, that he said aloud, “Then I go away with a kiss less than the rest.” The



displeasure he incurred by this action procured credit for Hephæstion's declaration that he had broken his word to him in not paying the king the same veneration that others did, as he had faithfully promised to do. And to finish his disgrace, a number of such men as Lysimachus and Hagnon now came in with their asseverations that the sophist went about everywhere boasting of his resistance to arbitrary power, and that the young men all ran after him, and honoured him as the only man among so many thousands who had the courage to preserve his liberty. Therefore when Hermolaus's conspiracy came to be discovered, the charges which his enemies brought against him were the more easily believed, particularly that when the young man asked him what he should do to be the most illustrious person on earth, he told him the readiest way was to kill him who was already so, and that to incite him to commit the deed, he bade him not be awed by the golden couch, but remember Alexander was a man equally infirm and vulnerable as another. However, none of Hermolaus's accomplices, in the utmost extremity, made any mention of Callisthenes's being engaged in the design. Nay, Alexander himself, in the letters which he wrote soon after to Craterus, Attalus, and Alcetas, tells them that the young men who were put to the torture declared they had entered into the conspiracy of themselves, without any others being privy to or guilty of it. But yet afterwards, in a letter to Antipater, he accuses Callisthenes. "The young men," he says, "were stoned to death by the Macedonians, but for the sophist" (meaning Callisthenes), "I will take care to punish him with them too who sent him to me, and who harbour those in their cities who conspire against my life," an unequivocal declaration against Aristotle, in whose house Callisthenes, for his relationship's sake, being his niece Hero's son, had been educated. His death is variously related. Some say he was hanged by Alexander's orders; others, that he died of sickness in prison; but Chares writes he was kept in chains seven months after he was apprehended, on purpose that he might be proceeded against in full council, when Aristotle should be present; and that growing very fat, and contracting a disease of vermin, he there died, about the time that Alexander was wounded in India, in the country of the Malli Oxydracæ, all which came to pass afterwards.

For to go on in order, Demaratus of Corinth, now quite an

old man, had made a great effort, about this time, to pay Alexander a visit; and when he had seen him, said he pitied the misfortune of those Grecians, who were so unhappy as to die before they had beheld Alexander seated on the throne of Darius. But he did not long enjoy the benefit of the king's kindness for him, any otherwise than that soon after falling sick and dying, he had a magnificent funeral, and the army raised him a monument of earth fourscore cubits high, and of a vast circumference. His ashes were conveyed in a very rich chariot, drawn by four horses, to the seaside.

Alexander, now intent upon his expedition into India, took notice that his soldiers were so charged with booty that it hindered their marching. Therefore, at break of day, as soon as the baggage waggons were laden, first he set fire to his own, and to those of his friends, and then commanded those to be burnt which belonged to the rest of the army. An act which in the deliberation of it had seemed more dangerous and difficult than it proved in the execution, with which few were dissatisfied; for most of the soldiers, as if they had been inspired, uttering loud outcries and warlike shoutings, supplied one another with what was absolutely necessary, and burnt and destroyed all that was superfluous, the sight of which redoubled Alexander's zeal and eagerness for his design. And, indeed, he was now grown very severe and inexorable in punishing those who committed any fault. For he put Menander, one of his friends, to death for deserting a fortress where he had placed him in garrison, and shot Orsodates, one of the barbarians who revolted from him, with his own hand.

At this time a sheep happened to yean a lamb, with the perfect shape and colour of a tiara upon the head, and testicles on each side; which portent Alexander regarded with such dislike, that he immediately caused his Babylonian priests, whom he usually carried about with him for such purposes, to purify him, and told his friends he was not so much concerned for his own sake as for theirs, out of an apprehension that after his death the divine power might suffer his empire to fall into the hands of some degenerate, impotent person. But this fear was soon removed by a wonderful thing that happened not long after, and was thought to presage better. For Proxenus, a Macedonian, who was the chief of those who looked to the king's furniture, as

he was breaking up the ground near the river Oxus, to set up the royal pavilion, discovered a spring of a fat oily liquor, which, after the top was taken off, ran pure, clear oil, without any difference either of taste or smell, having exactly the same smoothness and brightness, and that, too, in a country where no olives grew. The water, indeed, of the river Oxus, is said to be the smoothest to the feeling of all waters, and to leave a gloss on the skins of those who bathe themselves in it. Whatever might be the cause, certain it is that Alexander was wonderfully pleased with it, as appears by his letters to Antipater, where he speaks of it as one of the most remarkable presages that God had ever favoured him with. The diviners told him it signified his expedition would be glorious in the event, but very painful and attended with many difficulties; for oil, they said, was bestowed on mankind by God as a refreshment of their labours.

Nor did they judge amiss, for he exposed himself to many hazards in the battles which he fought, and received very severe wounds, but the greatest loss in his army was occasioned through the unwholesomeness of the air and the want of necessary provisions. But he still applied himself to overcome fortune and whatever opposed him, by resolution and virtue, and thought nothing impossible to true intrepidity, and on the other hand nothing secure or strong for cowardice. It is told of him that when he besieged Sisimithres, who held an inaccessible, impregnable rock against him, and his soldiers began to despair of taking it, he asked Oxyartes whether Sisimithres was a man of courage, who assuring him he was the greatest coward alive, "Then you tell me," said he, "that the place may easily be taken, since what is in command of it is weak." And in a little time he so terrified Sisimithres that he took it without any difficulty. At an attack which he made upon such another precipitous place with some of his Macedonian soldiers, he called to one whose name was Alexander, and told him he at any rate must fight bravely if it were but for his name's sake. The youth fought gallantly and was killed in the action, at which he was sensibly afflicted. Another time, seeing his men march slowly and unwillingly to the siege of the place called Nysa, because of a deep river between them and the town, he advanced before them, and standing upon the bank, "What a miserable man," said he, "am I, that I have not learned to swim!" and then was hardly

dissuaded from endeavouring to pass it upon his shield. Here, after the assault was over, the ambassadors who from several towns which he had blocked up came to submit to him and make their peace, were surprised to find him still in his armour, without any one in waiting or attendance upon him, and when at last some one brought him a cushion, he made the eldest of them, named Acuphis, take it and sit down upon it. The old man, marvelling at his magnanimity and courtesy, asked him what his countrymen should do to merit his friendship. "I would have them," said Alexander, "choose you to govern them, and send one hundred of the most worthy men among them to remain with me as hostages." Acuphis laughed and answered, "I shall govern them with more ease, sir, if I send you so many of the worst, rather than the best of my subjects."

The extent of King Taxiles's dominions in India was thought to be as large as Egypt, abounding in good pastures, and producing beautiful fruits. The king himself had the reputation of a wise man, and at his first interview with Alexander he spoke to him in these terms: "To what purpose," said he, "should we make war upon one another, if the design of your coming into these parts be not to rob us of our water or our necessary food, which are the only things that wise men are indispensably obliged to fight for? As for other riches and possessions, as they are accounted in the eye of the world, if I am better provided of them than you, I am ready to let you share with me; but if fortune has been more liberal to you than me, I have no objection to be obliged to you." This discourse pleased Alexander so much that, embracing him, "Do you think," said he to him, "your kind words and courteous behaviour will bring you off in this interview without a contest? No, you shall not escape so. I shall contend and do battle with you so far, that how obliging soever you are, you shall not have the better of me." Then receiving some presents from him, he returned him others of greater value, and to complete his bounty gave him in money ready coined one thousand talents; at which his old friends were much displeased, but it gained him the hearts of many of the barbarians. But the best soldiers of the Indians now entering into the pay of several of the cities, undertook to defend them, and did it so bravely, that they put Alexander to a great deal of trouble, till at last, after a capitulation, upon the surrender of

the place, he fell upon them as they were marching away, and put them all to the sword. This one breach of his word remains as a blemish upon his achievements in war, which he otherwise had performed throughout with that justice and honour that became a king. Nor was he less incommoded by the Indian philosophers, who inveighed against those princes who joined his party, and solicited the free nations to oppose him. He took several of these also and caused them to be hanged.

Alexander, in his own letters, has given us an account of his war with Porus. He says the two armies were separated by the river Hydaspes, on whose opposite bank Porus continually kept his elephants in order of battle, with their heads towards their enemies, to guard the passage; that he, on the other hand, made every day a great noise and clamour in his camp, to dissipate the apprehensions of the barbarians; that one stormy dark night he passed the river, at a distance from the place where the enemy lay, into a little island, with part of his foot and the best of his horse. Here there fell a most violent storm of rain, accompanied with lightning and whirlwinds, and seeing some of his men burnt and dying with the lightning, he nevertheless quitted the island and made over to the other side. The Hydaspes, he says, now after the storm, was so swollen and grown so rapid as to have made a breach in the bank, and a part of the river was now pouring in here, so that when he came across it was with difficulty he got a footing on the land, which was slippery and unsteady, and exposed to the force of the currents on both sides. This is the occasion when he is related to have said, "O ye Athenians, will ye believe what dangers I incur to merit your praise?" This, however, is Onesicritus's story. Alexander says, here the men left their boats, and passed the breach in their armour, up to the breast in water, and that then he advanced with his horse about twenty furlongs before his foot, concluding that if the enemy charged him with their cavalry he should be too strong for them; if with their foot, his own would come up time enough to his assistance. Nor did he judge amiss; for being charged by a thousand horse and sixty armed chariots, which advanced before their main body, he took all the chariots, and killed four hundred horse upon the place. Porus, by this time, guessing that Alexander himself had crossed over, came on with his whole army, except a party which he left behind, to hold the

rest of the Macedonians in play, if they should attempt to pass the river. But he, apprehending the multitude of the enemy, and to avoid the shock of their elephants, dividing his forces, attacked their left wing himself, and commanded Cœnus to fall upon the right, which was performed with good success. For by this means both wings being broken, the enemies fell back in their retreat upon the centre, and crowded in upon their elephants. There rallying, they fought a hand-to-hand battle, and it was the eighth hour of the day before they were entirely defeated. This description the conqueror himself has left us in his own epistles.

Almost all the historians agree in relating that Porus was four cubits and a span high, and that when he was upon his elephant, which was of the largest size, his stature and bulk were so answerable, that he appeared to be proportionately mounted, as a horseman on his horse. This elephant, during the whole battle, gave many singular proofs of sagacity and of particular care of the king, whom as long as he was strong and in a condition to fight, he defended with great courage, repelling those who set upon him; and as soon as he perceived him overpowered with his numerous wounds and the multitude of darts that were thrown at him, to prevent his falling off, he softly knelt down and began to draw out the darts with his proboscis. When Porus was taken prisoner, and Alexander asked him how he expected to be used, he answered, "As a king." For that expression, he said, when the same question was put to him a second time, comprehended everything. And Alexander, accordingly, not only suffered him to govern his own kingdom as satrap under himself, but gave him also the additional territory of various independent tribes whom he subdued, a district which, it is said, contained fifteen several nations, and five thousand considerable towns, besides abundance of villages. To another government, three times as large as this, he appointed Philip, one of his friends.

Some little time after the battle with Porus, Bucephalus died, as most of the authorities state, under cure of his wounds, or, as Onesicritus says, of fatigue and age, being thirty years old. Alexander was no less concerned at his death than if he had lost an old companion or an intimate friend, and built a city, which he named Bucephalia, in memory of him, on the bank of the river Hydaspes. He also, we are told, built another city, and

called it after the name of a favourite dog, Peritas, which he had brought up himself. So Sotion assures us he was informed by Potamon of Lesbos.

But this last combat with Porus took off the edge of the Macedonians' courage, and stayed their further progress into India. For having found it hard enough to defeat an enemy who brought but twenty thousand foot and two thousand horse into the field, they thought they had reason to oppose Alexander's design of leading them on to pass the Ganges, too, which they were told was thirty-two furlongs broad and a hundred fathoms deep, and the banks on the further side covered with multitudes of enemies. For they were told the kings of the Gandaritans and Præsians expected them there with eighty thousand horse, two hundred thousand foot, eight thousand armed chariots, and six thousand fighting elephants. Nor was this a mere vain report, spread to discourage them. For Androcottus, who not long after reigned in those parts, made a present of five hundred elephants at once to Seleucus, and with an army of six hundred thousand men subdued all India. Alexander at first was so grieved and enraged at his men's reluctancy that he shut himself up in his tent and threw himself upon the ground, declaring, if they would not pass the Ganges, he owed them no thanks for anything they had hitherto done, and that to retreat now was plainly to confess himself vanquished. But at last the reasonable persuasions of his friends and the cries and lamentations of his soldiers, who in a suppliant manner crowded about the entrance of his tent, prevailed with him to think of returning. Yet he could not refrain from leaving behind him various deceptive memorials of his expedition, to impose upon aftertimes, and to exaggerate his glory with posterity, such as arms larger than were really worn, and mangers for horses, with bits and bridles above the usual size, which he set up, and distributed in several places. He erected altars, also, to the gods, which the kings of the Præsians even in our time do honour to when they pass the river, and offer sacrifice upon them after the Grecian manner. Androcottus, then a boy, saw Alexander there, and is said often afterwards to have been heard to say, that he missed but little of making himself master of those countries; their king, who then reigned, was so hated and despised for the viciousness of his life and the meanness of his extraction.

Alexander was now eager to see the ocean. To which purpose he caused a great many tow-boats and rafts to be built, in which he fell gently down the rivers at his leisure, yet so that his navigation was neither unprofitable nor inactive. For by several descents upon the bank, he made himself master of the fortified towns, and consequently of the country on both sides. But at a siege of a town of the Mallians, who have the repute of being the bravest people of India, he ran in great danger of his life. For having beaten off the defendants with showers of arrows, he was the first man that mounted the wall by a scaling-ladder, which, as soon as he was up, broke and left him almost alone, exposed to the darts which the barbarians threw at him in great numbers from below. In this distress, turning himself as well as he could, he leaped down in the midst of his enemies, and had the good fortune to light upon his feet. The brightness and clattering of his armour when he came to the ground made the barbarians think they saw rays of light, or some bright phantom playing before his body, which frightened them so at first that they ran away and dispersed. Till seeing him seconded but by two of his guards, they fell upon him hand to hand, and some, while he bravely defended himself, tried to wound him through his armour with their swords and spears. And one who stood further off drew a bow with such strength that the arrow, finding its way through his cuirass, stuck in his ribs under the breast. This stroke was so violent that it made him give back, and set one knee to the ground, upon which the man ran up with his drawn scimitar, thinking to despatch him, and had done it, if Peucestes and Limnæus had not interposed, who were both wounded, Limnæus mortally, but Peucestes stood his ground, while Alexander killed the barbarians. But this did not free him from danger; for, besides many other wounds, at last he received so weighty a stroke of a club upon his neck that he was forced to lean his body against the wall, still, however, facing the enemy. At this extremity, the Macedonians made their way in and gathered round him. They took him up, just as he was fainting away, having lost all sense of what was done near him, and conveyed him to his tent, upon which it was presently reported all over the camp that he was dead. But when they had with great difficulty and pains sawed off the shaft of the arrow, which was of wood, and so with much

trouble got off his cuirass, they came to cut the head of it, which was three fingers broad and four long, and stuck fast in the bone. During the operation he was taken with almost mortal swoonings, but when it was out he came to himself again. Yet though all danger was past, he continued very weak, and confined himself a great while to a regular diet and the method of his cure, till one day hearing the Macedonians clamouring outside in their eagerness to see him, he took his cloak and went out. And having sacrificed to the gods, without more delay he went on board again, and as he coasted along subdued a great deal of the country on both sides, and several considerable cities.

In this voyage he took ten of the Indian philosophers prisoners who had been most active in persuading Sabbas to revolt, and had caused the Macedonians a great deal of trouble. These men, called Gymnosophists, were reputed to be extremely ready and succinct in their answers, which he made trial of, by putting difficult questions to them, letting them know that those whose answers were not pertinent should be put to death, of which he made the eldest of them judge. The first being asked which he thought the most numerous, the dead or the living, answered, "The living because those who are dead are not at all." Of the second, he desired to know whether the earth or the sea produced the largest beasts; who told him, "The earth, for the sea is but a part of it." His question to the third was, Which is the cunningest of beasts? "That," said he, "which men have not yet found out." He bade the fourth tell him what argument he used to Sabbas to persuade him to revolt. "No other," said he, "than that he should either live or die nobly." Of the fifth he asked, Which was the eldest, night or day? The philosopher replied, "Day was eldest, by one day at least." But perceiving Alexander not well satisfied with that account, he added, that he ought not to wonder if strange questions had as strange answers made to them. Then he went on and inquired of the next, what a man should do to be exceedingly beloved. "He must be very powerful," said he, "without making himself too much feared." The answer of the seventh to his question, how a man might become a god, was, "By doing that which was impossible for men to do." The eighth told him, "Life is stronger than death, because it supports so many miseries." And the last being asked, how long he thought it decent for a man to live, said, "Till death

appeared more desirable than life." Then Alexander turned to him whom he had made judge, and commanded him to give sentence. "All that I can determine," said he, "is, that they have every one answered worse than another." "Nay," said the king, "then you shall die first, for giving such a sentence." "Not so, O king," replied the Gymnosophist, "unless you said falsely that he should die first who made the worst answer." In conclusion he gave them presents and dismissed them.

But to those who were in greatest reputation among them, and lived a private quiet life, he sent Onesicritus, one of Diogenes the Cynic's disciples, desiring them to come to him. Calanus, it is said, very arrogantly and roughly commanded him to strip himself and hear what he said naked, otherwise he would not speak a word to him, though he came from Jupiter himself. But Dandamis received him with more civility, and hearing him discourse of Socrates, Pythagoras, and Diogenes, told him he thought them men of great parts and to have erred in nothing so much as in having too great respect for the laws and customs of their country. Others say Dandamis only asked him the reason why Alexander undertook so long a journey to come into those parts. Taxiles, however, persuaded Calanus to wait upon Alexander. His proper name was Sphincs, but because he was wont to say *Calc*, which in the Indian tongue is a form of salutation to those he met with anywhere, the Greeks called him Calanus. He is said to have shown Alexander an instructive emblem of government, which was this. He threw a dry shrivelled hide upon the ground, and trod upon the edges of it. The skin when it was pressed in one place still rose up in another, wheresoever he trod round about it, till he set his foot in the middle, which made all the parts lie even and quiet. The meaning of this similitude being that he ought to reside most in the middle of his empire, and not spend too much time on the borders of it.

His voyage down the rivers took up seven months' time, and when he came to the sea, he sailed to an island which he himself called Scillustis, others Psiltucis, where going ashore, he sacrificed, and made what observations he could as to the nature of the sea and the sea-coast. Then having besought the gods that no other man might ever go beyond the bounds of this expedition, he ordered his fleet, of which he made Nearchus admiral and Onesicritus pilot, to sail round about, keeping the Indian shore

on the right hand, and returned himself by land through the country of the Orites, where he was reduced to great straits for want of provisions, and lost a vast number of his men, so that of an army of one hundred and twenty thousand foot and fifteen thousand horse, he scarcely brought back above a fourth part out of India, they were so diminished by disease, ill diet, and the scorching heats, but most by famine. For their march was through an uncultivated country whose inhabitants fared hardly, possessing only a few sheep, and those of a wretched kind, whose flesh was rank and unsavoury, by their continual feeding upon sea-fish.

After sixty days' march he came into Gedrosia, where he found great plenty of all things, which the neighbouring kings and governors of provinces, hearing of his approach, had taken care to provide. When he had here refreshed his army, he continued his march through Carmania, feasting all the way for seven days together. He with his most intimate friends banqueted and revelled night and day upon a platform erected on a lofty, conspicuous scaffold, which was slowly drawn by eight horses. This was followed by a great many chariots, some covered with purple and embroidered canopies, and some with green boughs, which were continually supplied afresh, and in them the rest of his friends and commanders drinking, and crowned with garlands of flowers. Here was now no target or helmet or spear to be seen; instead of armour, the soldiers handled nothing but cups and goblets and Thericlean drinking vessels, which, along the whole way, they dipped into large bowls and jars, and drank healths to one another, some seating themselves to it, others as they went along. All places resounded with music of pipes and flutes, with harping and singing, and women dancing as in the rites of Bacchus. For this disorderly, wandering march, besides the drinking part of it, was accompanied with all the sportiveness and insolence of bacchanals, as much as if the god himself had been there to countenance and lead the procession. As soon as he came to the royal palace of Gedrosia, he again refreshed and feasted his army; and one day after he had drunk pretty hard, it is said, he went to see a prize of dancing contended for, in which his favourite Bagoas, having gained the victory, crossed the theatre in his dancing habit, and sat down close by him, which so pleased the Macedonians that they made loud acclamations

for him to kiss Bagoas, and never stopped clapping their hands and shouting till Alexander put his arms round him and kissed him.

Here his admiral, Nearchus, came to him, and delighted him so with the narrative of his voyage, that he resolved himself to sail out of the mouth of the Euphrates with a great fleet, with which he designed to go round by Arabia and Africa, and so by Hercules's Pillars into the Mediterranean; in order for which, he directed all sorts of vessels to be built at Thapsacus, and made great provisions everywhere of seamen and pilots. But the tidings of the difficulties he had gone through in his Indian expedition, the danger of his person among the Mallians, the reported loss of a considerable part of his forces, and a general doubt as to his own safety, had begun to give occasion for revolt among many of the conquered nations, and for acts of great injustice, avarice, and insolence on the part of the satraps and commanders in the provinces, so that there seemed to be an universal fluctuation and disposition to change. Even at home, Olympias and Cleopatra had raised a faction against Antipater, and divided his government between them, Olympias seizing upon Epirus, and Cleopatra upon Macedonia. When Alexander was told of it, he said his mother had made the best choice, for the Macedonians would never endure to be ruled by a woman. Upon this he despatched Nearchus again to his fleet, to carry the war into the maritime provinces, and as he marched that way himself he punished those commanders who had behaved ill, particularly Oxyartes, one of the sons of Abuletes, whom he killed with his own hand, thrusting him through the body with his spear. And when Abuletes, instead of the necessary provisions which he ought to have furnished, brought him three thousand talents in coined money, he ordered it to be thrown to his horses, and when they would not touch it, "What good," he said, "will this provision do us?" and sent him away to prison.

When he came into Persia, he distributed money among the women, as their own kings had been wont to do, who as often as they came thither gave every one of them a piece of gold; on account of which custom, some of them, it is said, had come but seldom, and Ochus was so sordidly covetous that, to avoid this expense, he never visited his native country once in all his

reign. Then finding Cyrus's sepulchre opened and rifled, he put Polymachus, who did it, to death, though he was a man of some distinction, a born Macedonian of Pella. And after he had read the inscription, he caused it to be cut again below the old one in Greek characters; the words being these: "O man, whosoever thou art, and from whencesoever thou comest (for I know thou wilt come), I am Cyrus, the founder of the Persian empire; do not grudge me this little earth which covers my body." The reading of this sensibly touched Alexander, filling him with the thought of the uncertainty and mutability of human affairs. At the same time Calanus, having been a little while troubled with a disease in the bowels, requested that he might have a funeral pile erected, to which he came on horseback, and, after he had said some prayers and sprinkled himself and cut off some of his hair to throw into the fire, before he ascended it, he embraced and took leave of the Macedonians who stood by, desiring them to pass that day in mirth and good-fellowship with their king, whom in a little time, he said, he doubted not to see again at Babylon. Having this said, he lay down, and covering up his face, he stirred not when the fire came near him, but continued still in the same posture as at first, and so sacrificed himself, as it was the ancient custom of the philosophers in those countries to do. The same thing was done long after by another Indian who came with Cæsar to Athens, where they still show you, "the Indian's monument." At his return from the funeral pile, Alexander invited a great many of his friends and principal officers to supper, and proposed a drinking match, in which the victor should receive a crown. Promachus drank twelve quarts of wine, and won the prize, which was a talent from them all; but he survived his victory but three days, and was followed, as Chares says, by forty-one more, who died of the same debauch, some extremely cold weather having set in shortly after.

At Susa, he married Darius's daughter Statira, and celebrated also the nuptials of his friends, bestowing the noblest of the Persian ladies upon the worthiest of them, at the same time making it an entertainment in honour of the other Macedonians whose marriages had already taken place. At this magnificent festival, it is reported, there were no less than nine thousand guests, to each of whom he gave a golden cup for the libations. Not to mention other instances of his wonderful magnificence,

he paid the debts of his army, which amounted to nine thousand eight hundred and seventy talents. But Antigenes, who had lost one of his eyes, though he owed nothing, got his name set down in the list of those who were in debt, and bringing one who pretended to be his creditor, and to have supplied him from the bank, received the money. But when the cheat was found out, the king was so incensed at it, that he banished him from court, and took away his command, though he was an excellent soldier and a man of great courage. For when he was but a youth, and served under Philip at the siege of Perinthus, where he was wounded in the eye by an arrow shot out of an engine, he would neither let the arrow be taken out nor be persuaded to quit the field till he had bravely repulsed the enemy and forced them to retire into the town. Accordingly he was not able to support such a disgrace with any patience, and it was plain that grief and despair would have made him kill himself, but the king fearing it, not only pardoned him, but let him also enjoy the benefit of his deceit.

The thirty thousand boys whom he left behind him to be taught and disciplined were so improved at his return, both in strength and beauty, and performed their exercises with such dexterity and wonderful agility, that he was extremely pleased with them, which grieved the Macedonians, and made them fear he would have the less value for them. And when he proceeded to send down the infirm and maimed soldiers to the sea, they said they were unjustly and infamously dealt with, after they were worn out in his service upon all occasions, now to be turned away with disgrace and sent home into their country among their friends and relations in a worse condition than when they came out; therefore they desired him to dismiss them one and all, and to account his Macedonians useless, now he was so well furnished with a set of dancing boys, with whom, if he pleased, he might go on and conquer the world. These speeches so incensed Alexander that, after he had given them a great deal of reproachful language in his passion, he drove them away, and committed the watch to Persians, out of whom he chose his guards and attendants. When the Macedonians saw him escorted by these men, and themselves excluded and shamefully disgraced, their high spirits fell, and conferring with one another, they found that jealousy and rage had almost distracted them. But at

last coming to themselves again, they went without their arms, with only their under garments on, crying and weeping to offer themselves at his tent, and desired him to deal with them as their baseness and ingratitude deserved. However, this would not prevail; for though his anger was already something mollified, yet he would not admit them into his presence, nor would they stir from thence, but continued two days and nights before his tent, bewailing themselves, and imploring him as their lord to have compassion on them. But the third day he came out to them, and seeing them very humble and penitent, he wept himself a great while, after a gentle reproof spoke kindly to them, and dismissed those who were unserviceable with magnificent rewards, and with his recommendation to Antipater, that when they came home, at all public shows and in the theatres, they should sit on the best and foremost seats, crowned with chaplets of flowers. He ordered, also, that the children of those who had lost their lives in his service should have their father's pay continued to them.

When he came to Ecbatana in Media, and had despatched his most urgent affairs, he began to divert himself again with spectacles and public entertainments, to carry on which he had a supply of three thousand actors and artists, newly arrived out of Greece. But they were soon interrupted by Hephæstion's falling sick of a fever, in which, being a young man and a soldier, too, he could not confine himself to so exact a diet as was necessary; for whilst his physician, Glaucus, was gone to the theatre, he ate a fowl for his dinner, and drank a large draught of wine, upon which he became very ill, and shortly after died. At this misfortune, Alexander was so beyond all reason transported that, to express his sorrow, he immediately ordered the manes and tails of all his horses and mules to be cut, and threw down the battlements of the neighbouring cities. The poor physician he crucified, and forbade playing on the flute or any other musical instrument in the camp a great while, till directions came from the oracle of Ammon, and enjoined him to honour Hephæstion, and sacrifice to him as a hero. Then seeking to alleviate his grief in war, he set out, as it were, to a hunt and chase of men, for he fell upon the Cossæans, and put the whole nation to the sword. This was called a sacrifice to Hephæstion's ghost. In his sepulchre and monument and the adorning of them he intended to

bestow ten thousand talents; and designing that the excellence of the workmanship and the singularity of the design might outdo the expense, his wishes turned, above all other artists, to Stasicrates, because he always promised something very bold, unusual, and magnificent in his projects. Once when they had met before, he had told him that, of all the mountains he knew, that of Athos in Thrace was the most capable of being adapted to represent the shape and lineaments of a man; that if he pleased to command him, he would make it the noblest and most durable statue in the world, which in its left hand should hold a city of ten thousand inhabitants, and out of its right should pour a copious river into the sea. Though Alexander declined this proposal, yet now he spent a great deal of time with workmen to invent and contrive others even more extravagant and sumptuous.

As he was upon his way to Babylon, Nearchus, who had sailed back out of the ocean up the mouth of the river Euphrates, came to tell him he had met with some Chaldean diviners, who had warned him against Alexander's going thither. Alexander, however, took no thought of it, and went on, and when he came near the walls of the place, he saw a great many crows fighting with one another, some of whom fell down just by him. After this, being privately informed that Apollodorus, the governor of Babylon, had sacrificed, to know what would become of him, he sent for Pythagoras, the soothsayer, and on his admitting the thing, asked him in what condition he found the victim; and when he told him the liver was defective in its lobe, "A great presage indeed!" said Alexander. However, he offered Pythagoras no injury, but was sorry that he had neglected Nearchus's advice, and stayed for the most part outside the town, removing his tent from place to place, and sailing up and down the Euphrates. Besides this, he was disturbed by many other prodigies. A tame ass fell upon the biggest and handsomest lion that he kept, and killed him by a kick. And one day after he had undressed himself to be anointed, and was playing at ball, just as they were going to bring his clothes again, the young men who played with him perceived a man clad in the king's robes with a diadem upon his head, sitting silently upon his throne. They asked him who he was, to which he gave no answer a good while, till at last, coming to himself, he told

them his name was Dionysius, that he was of Messenia, that for some crime of which he was accused he was brought thither from the seaside, and had been kept long in prison, that Scrapis appeared to him, had freed him from his chains, conducted him to that place, and commanded him to put on the king's robe and diadem, and to sit where they found him, and to say nothing. Alexander, when he heard this, by the direction of his soothsayers, put the fellow to death, but he lost his spirits, and grew diffident of the protection and assistance of the gods, and suspicious of his friends. His greatest apprehension was of Antipater and his sons, one of whom, Iolaus, was his chief cupbearer, and Cassander, who had lately arrived, and had been bred up in Greek manners, the first time he saw some of the barbarians adore the king could not forbear laughing at it aloud, which so incensed Alexander that he took him by the hair with both hands and dashed his head against the wall. Another time, Cassander would have said something in defence of Antipater to those who accused him, but Alexander interrupting him, said, "What is it you say? Do you think people, if they had received no injury, would come such a journey only to calumniate your father?" To which when Cassander replied, that their coming so far from the evidence was a great proof of the falseness of their charges, Alexander smiled, and said those were some of Aristotle's sophisms, which would serve equally on both sides; and added, that both he and his father should be severely punished, if they were found guilty of the least injustice towards those who complained. All which made such a deep impression of terror in Cassander's mind that, long after, when he was King of Macedonia and master of Greece, as he was walking up and down at Delphi, and looking at the statues, at the sight of that of Alexander he was suddenly struck with alarm, and shook all over, his eyes rolled, his head grew dizzy, and it was long before he recovered himself.

When once Alexander had given way to fears of supernatural influence, his mind grew so disturbed and so easily alarmed that, if the least unusual or extraordinary thing happened, he thought it a prodigy or a presage, and his court was thronged with diviners and priests whose business was to sacrifice and purify and foretell the future. So miserable a thing is incredulity and contempt of divine power on the one hand, and so miserable, also,

superstition on the other, which like water, where the level has been lowered, flowing in and never stopping, fills the mind with slavish fears and follies, as now in Alexander's case. But upon some answers which were brought him from the oracle concerning Hephæstion, he laid aside his sorrow, and fell again to sacrificing and drinking; and having given Nearchus a splendid entertainment, after he had bathed, as was his custom, just as he was going to bed, at Medius's request he went to supper with him. Here he drank all the next day, and was attacked with a fever, which seized him, not as some write, after he had drunk of the bowl of Hercules, nor was he taken with any sudden pain in his back, as if he had been struck with a lance, for these are the inventions of some authors who thought it their duty to make the last scene of so great an action as tragical and moving as they could. Aristobulus tells us, that in the rage of his fever and a violent thirst, he took a draught of wine, upon which he fell into delirium, and died on the thirtieth day of the month Dæsius.

But the journals give the following record. On the eighteenth day of the month he slept in the bathing-room on account of his fever. The next day he bathed and removed into his chamber, and spent his time in playing at dice with Medius. In the evening he bathed and sacrificed, and ate freely, and had the fever on him through the night. On the twentieth, after the usual sacrifices and bathing, he lay in the bathing-room and heard Nearchus's narrative of his voyage, and the observations he had made in the great sea. The twenty-first he passed in the same manner, his fever still increasing, and suffered much during the night. The next day the fever was very violent, and he had himself removed and his bed set by the great bath, and discoursed with his principal officers about finding fit men to fill up the vacant places in the army. On the twenty-fourth he was much worse, and was carried out of his bed to assist at the sacrifices, and gave order that the general officers should wait within the court, whilst the inferior officers kept watch without doors. On the twenty-fifth he was removed to his palace on the other side the river, where he slept a little, but his fever did not abate, and when the generals came into his chamber, he was speechless and continued so the following day. The Macedonians, therefore, supposing he was dead, came with great

clamours to the gates, and menaced his friends so that they were forced to admit them, and let them all pass through unarmed by his bedside. The same day Python and Seleucus were despatched to the temple of Serapis to inquire if they should bring Alexander thither, and were answered by the god that they should not remove him. On the twenty-eighth, in the evening, he died. This account is most of it word for word as it is written in the diary.

At the time, nobody had any suspicion of his being poisoned, but upon some information given six years after, they say Olympias put many to death, and scattered the ashes of Iolaus, then dead, as if he had given it him. But those who affirm that Aristotle counselled Antipater to do it, and that by his means the poison was brought, adduced one Hagnothemis as their authority, who, they say, heard King Antigonus speak of it, and tell us that the poison was water, deadly cold as ice, distilled from a rock in the district of Nonacris, which they gathered like a thin dew, and kept in an ass's hoof; for it was so very cold and penetrating that no other vessel would hold it. However, most are of opinion that all this is a mere made-up story, no slight evidence of which is, that during the dissensions among the commanders, which lasted several days, the body continued clear and fresh, without any sign of such taint or corruption, though it lay neglected in a close sultry place.

Roxana, who was now with child, and upon that account much honoured by the Macedonians, being jealous of Statira, sent for her by a counterfeit letter, as if Alexander had been still alive; and when she had her in her power, killed her and her sister, and threw their bodies into a well, which they filled up with earth, not without the privy and assistance of Perdicas, who in the time immediately following the king's death, under cover of the name of Arrhidæus, whom he carried about him as a sort of guard to his person, exercised the chief authority. Arrhidæus, who was Philip's son by an obscure woman of the name of Philinna, was himself of weak intellect, not that he had been originally deficient either in body or mind, on the contrary, in his childhood, he had showed a happy and promising character enough. But a diseased habit of body, caused by drugs which Olympias gave him, had ruined, not only his health, but his understanding.

CAESAR

AFTER Sylla became master of Rome, he wished to make Cæsar put away his wife Cornelia, daughter of Cinna, the late sole ruler of the commonwealth, but was unable to effect it either by promises or intimidation, and so contented himself with confiscating her dowry. The ground of Sylla's hostility to Cæsar was the relationship between him and Marius; for Marius, the elder, married Julia, the sister of Cæsar's father, and had by her the younger Marius, who consequently was Cæsar's first cousin. And though at the beginning, while so many were to be put to death, and there was so much to do, Cæsar was overlooked by Sylla, yet he would not keep quiet, but presented himself to the people as a candidate for the priesthood, though he was yet a mere boy. Sylla, without any open opposition, took measures to have him rejected, and in consultation whether he should be put to death, when it was urged by some that it was not worth his while to contrive the death of a boy, he answered, that they knew little who did not see more than one Marius in that boy. Cæsar, on being informed of this saying, concealed himself, and for a considerable time kept out of the way in the country of the Sabines, often changing his quarters, till one night, as he was removing from one house to another on account of his health, he fell into the hands of Sylla's soldiers, who were searching those parts in order to apprehend any who had absconded. Cæsar, by a bribe of two talents, prevailed with Cornelius, their captain, to let him go, and was no sooner dismissed but he put

to sea and made for Bithynia. After a short stay there with Nicomedes, the king, in his passage back he was taken near the island of Pharmacusa by some of the pirates, who, at that time, with large fleets of ships and innumerable smaller vessels, infested the seas everywhere.

When these men at first demanded of him twenty talents for his ransom, he laughed at them for not understanding the value of their prisoner, and voluntarily engaged to give them fifty. He presently despatched those about him to several places to raise the money, till at last he was left among a set of the most bloodthirsty people in the world, the Cilicians, only with one friend and two attendants. Yet he made so little of them, that when he had a mind to sleep, he would send to them, and order them to make no noise. For thirty-eight days, with all the freedom in the world, he amused himself with joining in their exercises and games, as if they had not been his keepers, but his guards. He wrote verses and speeches, and made them his auditors, and those who did not admire them, he called to their faces illiterate and barbarous, and would often, in raillery, threaten to hang them. They were greatly taken with this, and attributed his free talking to a kind of simplicity and boyish playfulness. As soon as his ransom was come from Miletus, he paid it, and was discharged, and proceeded at once to man some ships at the port of Miletus, and went in pursuit of the pirates, whom he surprised with their ships still stationed at the island, and took most of them. Their money he made his prize, and the men he secured in prison at Pergamus, and he made application to Junius, who was then governor of Asia, to whose office it belonged, as prætor, to determine their punishment. Junius, having his eye upon the money, for the sum was considerable, said he would think at his leisure what to do with the prisoners, upon which Cæsar took his leave of him, and went off to Pergamus, where he ordered the pirates to be brought forth and crucified; the punishment he had often threatened them with whilst he was in their hands, and they little dreamt he was in earnest.

In the meantime Sylla's power being now on the decline, Cæsar's friends advised him to return to Rome, but he went to Rhodes, and entered himself in the school of Apollonius, Molon's son, a famous rhetorician, one who had the reputation

of a worthy man, and had Cicero for one of his scholars. Cæsar is said to have been admirably fitted by nature to make a great statesman and orator, and to have taken such pains to improve his genius this way that without dispute he might challenge the second place. More he did not aim at, as choosing to be first rather amongst men of arms and power, and, therefore, never rose to that height of eloquence to which nature would have carried him, his attention being diverted to those expeditions and designs which at length gained him the empire. And he himself, in his answer to Cicero's panegyric on Cato, desires his reader not to compare the plain discourse of a soldier with the harangues of an orator who had not only fine parts, but had employed his life in this study.

When he was returned to Rome, he accused Dolabella of mal-administration, and many cities of Greece came in to attest it. Dolabella was acquitted, and Cæsar, in return for the support he had received from the Greeks, assisted them in their prosecution of Publius Antonius for corrupt practices, before Marcus Lucullus, prætor of Macedonia. In this course he so far succeeded, that Antonius was forced to appeal to the tribunes at Rome, alleging that in Greece he could not have fair play against Grecians. In his pleadings at Rome, his eloquence soon obtained him great credit and favour, and he won no less upon the affections of the people by the affability of his manners and address, in which he showed a tact and consideration beyond what could have been expected at his age; and the open house he kept, the entertainments he gave, and the general splendour of his manner of life contributed little by little to create and increase his political influence. His enemies slighted the growth of it at first, presuming it would soon fail when his money was gone; whilst in the meantime it was growing up and flourishing among the common people. When his power at last was established and not to be overthrown, and now openly tended to the altering of the whole constitution, they were aware too late that there is no beginning so mean, which continued application will not make considerable, and that despising a danger at first will make it at last irresistible. Cicero was the first who had any suspicions of his designs upon the government, and as a good pilot is apprehensive of a storm when the sea is most smiling, saw the designing temper of the man through this disguise of

good humour and affability, and said that, in general, in all he did and undertook, he detected the ambition for absolute power, "but when I see his hair so carefully arranged, and observe him adjusting it with one finger, I cannot imagine it should enter into such a man's thoughts to subvert the Roman state." But of this more hereafter.

The first proof he had of the people's good-will to him was when he received by their suffrages a tribuneship in the army, and came out on the list with a higher place than Caius Popilius. A second and clearer instance of their favour appeared upon his making a magnificent oration in praise of his aunt Julia, wife to Marius, publicly in the forum, at whose funeral he was so bold as to bring forth the images of Marius, which nobody had dared to produce since the government came into Sylla's hands, Marius's party having from that time been declared enemies of the state. When some who were present had begun to raise a cry against Cæsar, the people answered with loud shouts and clapping in his favour, expressing their joyful surprise and satisfaction at his having, as it were, brought up again from the grave those honours of Marius, which for so long a time had been lost to the city. It had always been the custom at Rome to make funeral orations in praise of elderly matrons, but there was no precedent of any upon young women till Cæsar first made one upon the death of his own wife. This also procured him favour, and by this show of affection he won upon the feelings of the people, who looked upon him as a man of great tenderness and kindness of heart. After he had buried his wife, he went as quæstor into Spain under one of the prætors, named Vetus, whom he honoured ever after, and made his son his own quæstor, when he himself came to be prætor. After this employment was ended, he married Pompeia, his third wife, having then a daughter by Cornelia, his first wife, whom he afterwards married to Pompey the Great. He was so profuse in his expenses that, before he had any public employment, he was in debt thirteen hundred talents, and many thought that by incurring such expense to be popular he changed a solid good for what would prove but a short and uncertain return; but in truth he was purchasing what was of the greatest value at an inconsiderable rate. When he was made surveyor of the Appian Way, he disbursed, besides the public money, a great sum out of his private

purse; and when he was ædile, he provided such a number of gladiators, that he entertained the people with three hundred and twenty single combats, and by his great liberality and magnificence in theatrical shows, in processions, and public feasting, he threw into the shade all the attempts that had been made before him, and gained so much upon the people, that every one was eager to find out new offices and new honours for him in return for his munificence.

There being two factions in the city, one that of Sylla, which was very powerful, the other that of Marius, which was then broken and in a low condition, he undertook to revive this and to make it his own. And to this end, whilst he was in the height of his repute with the people for the magnificent shows he gave as ædile, he ordered images of Marius and figures of Victory, with trophies in their hands, to be carried privately in the night and placed in the capitol. Next morning when some saw them bright with gold and beautifully made, with inscriptions upon them, referring them to Marius's exploits over the Cimbrians, they were surprised at the boldness of him who had set them up, nor was it difficult to guess who it was. The fame of this soon spread and brought together a great concourse of people. Some cried out that it was an open attempt against the established government thus to revive those honours which had been buried by the laws and decrees of the senate; that Cæsar had done it to sound the temper of the people whom he had prepared before, and to try whether they were tame enough to bear his humour, and would quietly give way to his innovations. On the other hand, Marius's party took courage, and it was incredible how numerous they were suddenly seen to be, and what a multitude of them appeared and came shouting into the capitol. Many, when they saw Marius's likeness, cried for joy, and Cæsar was highly extolled as the one man, in the place of all others, who was a relation worthy of Marius. Upon this the senate met, and Catulus Lutatius, one of the most eminent Romans of that time, stood up and inveighed against Cæsar, closing his speech with the remarkable saying that Cæsar was now not working mines, but planting batteries to overthrow the state. But when Cæsar had made an apology for himself, and satisfied the senate, his admirers were very much animated, and advised him not to depart from his own thoughts for any one,

since with the people's good favour he would ere long get the better of them all, and be the first man in the commonwealth.

At this time, Metellus, the high priest, died, and Catulus and Isauricus, persons of the highest reputation, and who had great influence in the senate, were competitors for the office, yet Cæsar would not give way to them, but presented himself to the people as a candidate against them. The several parties seeming very equal, Catulus, who, because he had the most honour to lose, was the most apprehensive of the event, sent to Cæsar to buy him off, with offers of a great sum of money. But his answer was, that he was ready to borrow a larger sum than that to carry on the contest. Upon the day of election, as his mother conducted him out of doors with tears, after embracing her, "My mother," he said, "to-day you will see me either high priest or an exile." When the votes were taken, after a great struggle, he carried it, and excited among the senate and nobility great alarm lest he might now urge on the people to every kind of insolence. And Piso and Catulus found fault with Cicero for having let Cæsar escape, when in the conspiracy of Catiline he had given the government such advantage against him. For Catiline, who had designed not only to change the present state of affairs, but to subvert the whole empire and confound all, had himself taken to flight, while the evidence was yet incomplete against him, before his ultimate purposes had been properly discovered. But he had left Lentulus and Cethegus in the city to supply his place in the conspiracy, and whether they received any secret encouragement and assistance from Cæsar is uncertain; all that is certain is, that they were fully convicted in the senate, and when Cicero, the consul, asked the several opinions of the senators, how they would have them punished, all who spoke before Cæsar sentenced them to death; but Cæsar stood up and made a set speech, in which he told them that he thought it without precedent and not just to take away the lives of persons of their birth and distinction before they were fairly tried, unless there was an absolute necessity for it; but that if they were kept confined in any towns of Italy Cicero himself should choose till Catiline was defeated, then the senate might in peace and at their leisure determine what was best to be done.

This sentence of his carried so much appearance of humanity, and he gave it such advantage by the eloquence with which he

urged it, that not only those who spoke after him closed with it, but even they who had before given a contrary opinion now came over to his, till it came about to Catulus's and Cato's turn to speak. They warmly opposed it, and Cato intimated in his speech the suspicion of Cæsar himself, and pressed the matter so strongly that the criminals were given up to suffer execution. As Cæsar was going out of the senate, many of the young men who at that time acted as guards to Cicero ran in with their naked swords to assault him. But Curio, it is said, threw his gown over him, and conveyed him away, and Cicero himself, when the young men looked up to see his wishes, gave a sign not to kill him, either for fear of the people or because he thought the murder unjust and illegal. If this be true, I wonder how Cicero came to omit all mention of it in his book about his consulship. He was blamed, however, afterwards, for not having made use of so fortunate an opportunity against Cæsar, as if he had let it escape him out of fear of the populace, who, indeed, showed remarkable solicitude about Cæsar, and some time after, when he went into the senate to clear himself of the suspicions he lay under, and found great clamours raised against him, upon the senate in consequence sitting longer than ordinary, they went up to the house in a tumult, and beset it, demanding Cæsar, and requiring them to dismiss him. Upon this, Cato, much fearing some movement among the poor citizens, who were always the first to kindle the flame among the people, and placed all their hopes in Cæsar, persuaded the senate to give them a monthly allowance of corn, an expedient which put the commonwealth to the extraordinary charge of seven million five hundred thousand drachmas in the year, but quite succeeded in removing the great cause of terror for the present, and very much weakened Cæsar's power, who at that time was just going to be made prætor, and consequently would have been more formidable by his office.

But there was no disturbance during his prætorship, only what misfortune he met with in his own domestic affairs. Publius Clodius was a patrician by descent, eminent both for his riches and eloquence, but in licentiousness of life and audacity exceeded the most noted profligates of the day. He was in love with Pompeia, Cæsar's wife, and she had no aversion to him. But there was strict watch kept on her apartment, and Cæsar's

mother, Aurelia, who was a discreet woman, being continually about her, made any interview very dangerous and difficult. The Romans have a goddess whom they call Bona, the same whom the Greeks call Gynæcea. The Phrygians, who claim a peculiar title to her, say she was mother to Midas. The Romans profess she was one of the Dryads, and married to Faunus. The Grecians affirm that she is that mother of Bacchus whose name is not to be uttered, and, for this reason, the women who celebrate her festival cover the tents with vine-branches, and, in accordance with the fable, a consecrated serpent is placed by the goddess. It is not lawful for a man to be by, nor so much as in the house, whilst the rites are celebrated, but the women by themselves perform the sacred offices, which are said to be much the same with those used in the solemnities of Orpheus. When the festival comes, the husband, who is either consul or prætor, and with him every male creature, quits the house. The wife then taking it under her care sets it in order, and the principal ceremonies are performed during the night, the women playing together amongst themselves as they keep watch, and music of various kinds going on.

As Pompeia was at that time celebrating this feast, Clodius, who as yet had no beard, and so thought to pass undiscovered, took upon him the dress and ornaments of a singing woman, and so came thither, having the air of a young girl. Finding the doors open, he was without any stop introduced by the maid, who was in the intrigue. She presently ran to tell Pompeia, but as she was away a long time, he grew uneasy in waiting for her, and left his post and traversed the house from one room to another, still taking care to avoid the lights, till at last Aurelia's woman met him, and invited him to play with her, as the women did among themselves. He refused to comply, and she presently pulled him forward, and asked him who he was and whence he came. Clodius told her he was waiting for Pompeia's own maid, Abra, being in fact her own name also, and as he said so, betrayed himself by his voice. Upon which the woman shrieking, ran into the company where there were lights, and cried out she had discovered a man. The women were all in a fright. Aurelia covered up the sacred things and stopped the proceedings, and having ordered the doors to be shut, went about with lights to find Clodius, who was got into the maid's room that he had

come in with, and was seized there. The women knew him, and drove him out of doors, and at once, that same night, went home and told their husbands the story. In the morning, it was all about the town, what an impious attempt Clodius had made, and how he ought to be punished as an offender, not only against those whom he had offended, but also against the public and the gods. Upon which one of the tribunes impeached him for profaning the holy rites, and some of the principal senators combined together and gave evidence against him, that besides many other horrible crimes, he had been guilty of incest with his own sister, who was married to Lucullus. But the people set themselves against this combination of the nobility, and defended Clodius, which was of great service to him with the judges, who took alarm and were afraid to provoke the multitude. Cæsar at once dismissed Pompeia, but being summoned as a witness against Clodius, said he had nothing to charge him with. This looking like a paradox, the accuser asked him why he parted with his wife. Cæsar replied, "I wished my wife to be not so much as suspected." Some say that Cæsar spoke this as his real thought, others, that he did it to gratify the people, who were very earnest to save Clodius. Clodius, at any rate, escaped; most of the judges giving their opinions so written as to be illegible that they might not be in danger from the people by condemning him, nor in disgrace with the nobility by acquitting him.

Cæsar, in the meantime, being out of his prætorship, had got the province of Spain, but was in great embarrassment with his creditors, who, as he was going off, came upon him, and were very pressing and importunate. This led him to apply himself to Crassus, who was the richest man in Rome, but wanted Cæsar's youthful vigour and heat to sustain the opposition against Pompey. Crassus took upon him to satisfy those creditors who were most uneasy to him, and would not be put off any longer, and engaged himself to the amount of eight hundred and thirty talents, upon which Cæsar was now at liberty to go to his province. In his journey, as he was crossing the Alps, and passing by a small village of the barbarians with but few inhabitants, and those wretchedly poor, his companions asked the question among themselves by way of mockery, if there were any canvassing for offices there; any contention which should be upper-

most, or feuds of great men one against another. To which Cæsar made answer seriously, "For my part, I had rather be the first man among these fellows, than the second man in Rome." It is said that another time, when free from business in Spain, after reading some part of the history of Alexander, he sat a great while very thoughtful, and at last burst out into tears. His friends were surprised, and asked him the reason of it. "Do you think," said he, "I have not just cause to weep, when I consider that Alexander at my age had conquered so many nations, and I have all this time done nothing that is memorable." As soon as he came into Spain he was very active, and in a few days had got together ten new cohorts of foot in addition to the twenty which were there before. With these he marched against the Calaici and Lusitani and conquered them, and advancing as far as the ocean, subdued the tribes which never before had been subject to the Romans. Having managed his military affairs with good success, he was equally happy in the course of his civil government. He took pains to establish a good understanding amongst the several states, and no less care to heal the differences between debtors and creditors. He ordered that the creditor should receive two parts of the debtor's yearly income, and that the other part should be managed by the debtor himself, till by this method the whole debt was at last discharged. This conduct made him leave his province with a fair reputation; being rich himself, and having enriched his soldiers, and having received from them the honourable name of Imperator.

There is a law among the Romans, that whoever desires the honour of a triumph must stay without the city and expect his answer. And another, that those who stand for the consulship shall appear personally upon the place. Cæsar was come home at the very time of choosing consuls, and being in a difficulty between these two opposite laws, sent to the senate to desire that, since he was obliged to be absent, he might sue for the consulship by his friends. Cato, being backed by the law, at first opposed his request; afterwards perceiving that Cæsar had prevailed with a great part of the senate to comply with it, he made it his business to gain time and went on wasting the whole day in speaking. Upon which Cæsar thought fit to let the triumph fall, and pursued the consulship. Entering the town and coming forward immediately, he had recourse to a piece of state policy

by which everybody was deceived but Cato. This was the reconciling of Crassus and Pompey, the two men who then were most powerful in Rome. There had been a quarrel between them, which he now succeeded in making up, and by this means strengthened himself by the united power of both, and so under the cover of an action which carried all the appearance of a piece of kindness and good-nature, caused what was in effect a revolution in the government. For it was not the quarrel between Pompey and Cæsar, as most men imagine, which was the origin of the civil wars, but their union, their conspiring together at first to subvert the aristocracy, and so quarrelling afterwards between themselves. Cato, who often foretold what the consequence of this alliance would be, had then the character of a sullen, interfering man, but in the end the reputation of a wise but unsuccessful counsellor.

Thus Cæsar, being doubly supported by the interests of Crassus and Pompey, was promoted to the consulship, and triumphantly proclaimed with Calpurnius Bibulus. When he entered on his office he brought in bills which would have been preferred with better grace by the most audacious of the tribunes than by a consul, in which he proposed the plantation of colonies and the division of lands, simply to please the commonalty. The best and most honourable of the senators opposed it, upon which, as he had long wished for nothing more than for such a colourable pretext, he loudly protested how much it was against his will to be driven to seek support from the people, and how the senate's insulting and harsh conduct left no other course possible for him than to devote himself henceforth to the popular cause and interest. And so he hurried out of the senate, and presenting himself to the people, and there placing Crassus and Pompey, one on each side of him, he asked them whether they consented to the bills he had proposed. They owned their assent, upon which he desired them to assist him against those who had threatened to oppose him with their swords. They engaged they would, and Pompey added further, that he would meet their swords with a sword and buckler too. These words the nobles much resented, as neither suitable to his own dignity, nor becoming the reverence due to the senate, but resembling rather the vehemence of a boy or the fury of a madman. But the people were pleased with it. In order to get

a yet firmer hold upon Pompey, Cæsar having a daughter, Julia, who had been before contracted to Servilius Cæpio, now betrothed her to Pompey, and told Servilius he should have Pompey's daughter, who was not unengaged either, but promised to Sylla's son, Faustus. A little time after, Cæsar married Calpurnia, the daughter of Piso, and got Piso made consul for the year following. Cato exclaimed loudly against this, and protested with a great deal of warmth, that it was intolerable the government should be prostituted by marriages, and that they should advance one another to the commands of armies, provinces, and other great posts, by means of women. Bibulus, Cæsar's colleague, finding it was to no purpose to oppose his bills, but that he was in danger of being murdered in the forum, as also was Cato, confined himself to his house, and there let the remaining part of his consulship expire. Pompey, when he was married, at once filled the forum with soldiers, and gave the people his help in passing the new laws, and secured Cæsar the government of all Gaul, both on this and the other side of the Alps, together with Illyricum, and the command of four legions for five years. Cato made some attempts against these proceedings, but was seized and led off on the way to prison by Cæsar, who expected that he would appeal to the tribunes. But when he saw that Cato went along without speaking a word, and not only the nobility were indignant, but the people also, out of respect for Cato's virtue, were following in silence, and with dejected looks, he himself privately desired one of the tribunes to rescue Cato. As for the other senators, some few of them attended the house, the rest, being disgusted, absented themselves. Hence Considius, a very old man, took occasion one day to tell Cæsar that the senators did not meet because they were afraid of his soldiers. Cæsar asked, "Why don't you, then, out of the same fear, keep at home?" To which Considius replied, that age was his guard against fear, and that the small remains of his life were not worth much caution. But the most disgraceful thing that was done in Cæsar's consulship was his assisting to gain the tribuneship for the same Clodius who had made the attempt on his wife's chastity and intruded upon the secret vigils. He was elected on purpose to effect Cicero's downfall; nor did Cæsar leave the city to join his army till they two had overpowered Cicero and driven him out of Italy.

Thus far have we followed Cæsar's actions before the wars of Gaul. After this, he seems to begin his course afresh, and to enter upon a new life and scene of action. And the period of those wars which he now fought, and those many expeditions in which he subdued Gaul, showed him to be a soldier and general not in the least inferior to any of the greatest and most admired commanders who had ever appeared at the head of armies. For if we compare him with the Fabii, the Metelli, the Scipios, and with those who were his contemporaries, or not long before him, Sylla, Marius, the Luculli, or even Pompey himself, whose glory, it may be said, went up at that time to heaven for every excellence in war, we shall find Cæsar's actions to have surpassed them all. One he may be held to have outdone in consideration of the difficulty of the country in which he fought, another in the extent of territory which he conquered; some, in the number and strength of the enemy whom he defeated; one man, because of the wildness and perfidiousness of the tribes whose good-will he conciliated, another in his humanity and clemency to those he overpowered; others, again, in his gifts and kindnesses to his soldiers; all alike in the number of the battles which he fought and the enemies whom he killed. For he had not pursued the wars in Gaul full ten years when he had taken by storm above eight hundred towns, subdued three hundred states, and of the three millions of men, who made up the gross sum of those with whom at several times he engaged, he had killed one million and taken captive a second.

He was so much master of the good-will and hearty service of his soldiers that those who in other expeditions were but ordinary men displayed a courage past defeating or withstanding when they went upon any danger where Cæsar's glory was concerned. Such a one was Acilius, who, in the sea-fight before Marseilles, had his right hand struck off with a sword, yet did not quit his buckler out of his left, but struck the enemies in the face with it, till he drove them off and made himself master of the vessel. Such another was Cassius Scæva, who, in a battle near Dyr-rhachium, had one of his eyes shot out with an arrow, his shoulder pierced with one javelin, and his thigh with another; and having received one hundred and thirty darts upon his target, called to the enemy, as though he would surrender himself. But when two of them came up to him, he cut off the

shoulder of one with a sword, and by a blow over the face forced the other to retire, and so with the assistance of his friends, who now came up, made his escape. Again, in Britain, when some of the foremost officers had accidentally got into a morass full of water, and there were assaulted by the enemy, a common soldier, whilst Cæsar stood and looked on, threw himself in the midst of them, and after many signal demonstrations of his valour, rescued the officers and beat off the barbarians. He himself, in the end, took to the water, and with much difficulty, partly by swimming, partly by wading, passed it, but in the passage lost his shield. Cæsar and his officers saw it and admired, and went to meet him with joy and acclamation. But the soldier, much dejected and in tears, threw himself down at Cæsar's feet and begged his pardon for having let go his buckler. Another time in Africa, Scipio having taken a ship of Cæsar's in which Granus Petro, lately appointed quæstor, was sailing, gave the other passengers as free prize to his soldiers, but thought fit to offer the quæstor his life. But he said it was not usual for Cæsar's soldiers to take but give mercy, and having said so, fell upon his sword and killed himself.

This love of honour and passion for distinction were inspired into them and cherished in them by Cæsar himself, who, by his unsparing distribution of money and honours, showed them that he did not heap up wealth from the wars for his own luxury, or the gratifying his private pleasures, but that all he received was but a public fund laid by the reward and encouragement of valour, and that he looked upon all he gave to deserving soldiers as so much increase to his own riches. Added to this also, there was no danger to which he did not willingly expose himself, no labour from which he pleaded an exemption. His contempt of danger was not so much wondered at by his soldiers because they knew how much he coveted honour. But his enduring so much hardship, which he did to all appearance beyond his natural strength, very much astonished them. For he was a spare man, had a soft and white skin, was distempered in the head and subject to an epilepsy, which, it is said, first seized him at Corduba. But he did not make the weakness of his constitution a pretext for his ease, but rather used war as the best physic against his indispositions; whilst, by indefatigable journeys, coarse diet, frequent lodging in the field, and continual laborious

exercise, he struggled with his diseases and fortified his body against all attacks. He slept generally in his chariots or litters, employing even his rest in pursuit of action. In the day he was thus carried to the forts, garrisons, and camps, one servant sitting with him, who used to write down what he dictated as he went, and a soldier attending behind him with his sword drawn. He drove so rapidly that when he first left Rome he arrived at the river Rhone within eight days. He had been an expert rider from his childhood; for it was usual with him to sit with his hands joined together behind his back, and so to put his horse to its full speed. And in this war he disciplined himself so far as to be able to dictate letters from on horseback, and to give directions to two who took notes at the same time or, as Oppius says, to more. And it is thought that he was the first who contrived means for communicating with friends by cipher, when either press of business, or the large extent of the city, left him no time for a personal conference about matters that required despatch. How little nice he was in his diet may be seen in the following instance. When at the table of Valerius Leo, who entertained him at supper at Milan, a dish of asparagus was put before him on which his host instead of oil had poured sweet ointment, Cæsar partook of it without any disgust, and reprimanded his friends for finding fault with it. "For it was enough," said he, "not to eat what you did not like; but he who reflects on another man's want of breeding, shows he wants it as much himself." Another time upon the road he was driven by a storm into a poor man's cottage, where he found but one room, and that such as would afford but a mean reception to a single person, and therefore told his companions places of honour should be given up to the greater men, and necessary accommodations to the weaker, and accordingly ordered that Oppius, who was in bad health, should lodge within, whilst he and the rest slept under a shed at the door.

His first war in Gaul was against the Helvetians and Tigurini, who having burnt their own towns, twelve in number, and four hundred villages, would have marched forward through that part of Gaul which was included in the Roman province, as the Cimbrians and Teutons formerly had done. Nor were they inferior to these in courage; and in numbers they were equal, being in all three hundred thousand, of which one hundred and ninety

thousand were fighting men. Cæsar did not engage the Tigurini in person, but Labienus, under his directions, routed them near the river Arar. The Helvetians surprised Cæsar, and unexpectedly set upon him as he was conducting his army to a confederate town. He succeeded, however, in making his retreat into a strong position, where, when he had mustered and marshalled his men, his horse was brought to him; upon which he said, "When I have won the battle, I will use my horse for the chase, but at present let us go against the enemy," and accordingly charged them on foot. After a long and severe combat, he drove the main army out of the field, but found the hardest work at their carriages and ramparts, where not only the men stood and fought, but the women also and children defended themselves till they were cut to pieces; insomuch that the fight was scarcely ended till midnight. This action, glorious in itself, Cæsar crowned with another yet more noble, by gathering in a body all the barbarians that had escaped out of the battle, above one hundred thousand in number, and obliging them to re-occupy the country which they had deserted and the cities which they had burnt. This he did for fear the Germans should pass it and possess themselves of the land whilst it lay uninhabited.

His second war was in defence of the Gauls against the Germans, though some time before he had made Ariovistus, their king, recognised at Rome as an ally. But they were very insufferable neighbours to those under his government; and it was probable, when occasion offered, they would renounce the present arrangements, and march on to occupy Gaul. But finding his officers timorous, and especially those of the young nobility who came along with him in hopes of turning their campaigns with him into a means for their own pleasure or profit, he called them together, and advised them to march off, and not run the hazard of a battle against their inclinations, since they had such weak unmanly feelings; telling them that he would take only the tenth legion and march against the barbarians, whom he did not expect to find an enemy more formidable than the Cimbri, nor, he added, should they find him a general inferior to Marius. Upon this, the tenth legion deputed some of their body to pay him their acknowledgments and thanks, and the other legions blamed their officers, and all, with great vigour and zeal, followed him many days' journey, till they encamped within two hundred

furlongs of the enemy. Ariovistus's courage to some extent was cooled upon their very approach; for never expecting the Romans would attack the Germans whom he had thought it more likely they would not venture to withstand even in defence of their own subjects, he was the more surprised at Cæsar's conduct, and saw his army to be in consternation. They were still more discouraged by the prophecies of their holy women, who foretell the future by observing the eddies of rivers, and taking signs from the windings and noise of streams, and who now warned them not to engage before the next new moon appeared. Cæsar having had intimation of this, and seeing the Germans lie still, thought it expedient to attack them whilst they were under these apprehensions, rather than sit still and wait their time. Accordingly he made his approaches to the strongholds and hills on which they lay encamped, and so galled and fretted them that at last they came down with great fury to engage. But he gained a signal victory, and pursued them for four hundred furlongs, as far as the Rhine; all which space was covered with spoils and bodies of the slain. Ariovistus made shift to pass the Rhine with the small remains of an army, for it is said the number of the slain amounted to eighty thousand.

After this action, Cæsar left his army at their winter quarters in the country of the Sequani, and, in order to attend to affairs at Rome, went into that part of Gaul which lies on the Po, and was part of his province; for the river Rubicon divides Gaul, which is on this side the Alps, from the rest of Italy. There he sat down and employed himself in courting people's favour; great numbers coming to him continually, and always finding their requests answered; for he never failed to dismiss all with present pledges of his kindness in hand, and further hopes for the future. And during all this time of the war in Gaul, Pompey never observed how Cæsar was on the one hand using the arms of Rome to effect his conquests, and on the other was gaining over and securing to himself the favour of the Romans with the wealth which those conquests obtained him. But when he heard that the Belgæ, who were the most powerful of all the Gauls, and inhabited a third part of the country, were revolted, and had got together a great many thousand men in arms, he immediately set out and took his way hither with great expedition, and falling upon the enemy as they were ravaging the

Gauls, his allies, he soon defeated and put to flight the largest and least scattered division of them. For though their numbers were great, yet they made but a slender defence, and the marshes and deep rivers were made passable to the Roman foot by the vast quantity of dead bodies. Of those who revolted, all the tribes that lived near the ocean came over without fighting, and he, therefore, led his army against the Nervii, the fiercest and most warlike people of all in those parts. These live in a country covered with continuous woods, and having lodged their children and property out of the way in the depth of the forest, fell upon Cæsar with a body of sixty thousand men, before he was prepared for them, while he was making his encampment. They soon routed his cavalry, and having surrounded the twelfth and seventh legions, killed all the officers, and had not Cæsar himself snatched up a buckler and forced his way through his own men to come up to the barbarians, or had not the tenth legion, when they saw him in danger, run in from the tops of the hills, where they lay, and broken through the enemy's ranks to rescue him, in all probability not a Roman would have been saved. But now, under the influence of Cæsar's bold example, they fought a battle, as the phrase is, of more than human courage, and yet with their utmost efforts they were not able to drive the enemy out of the field, but cut them down fighting in their defence. For out of sixty thousand men, it is stated that not above five hundred survived the battle, and of four hundred of their senators not above three.

When the Roman senate had received news of this, they voted sacrifices and festivals to the gods, to be strictly observed for the space of fifteen days, a longer space than ever was observed for any victory before. The danger to which they had been exposed by the joint outbreak of such a number of nations was felt to have been great; and the people's fondness for Cæsar gave additional lustre to successes achieved by him. He now, after settling everything in Gaul, came back again, and spent the winter by the Po, in order to carry on the designs he had in hand at Rome. All who were candidates for offices used his assistance, and were supplied with money from him to corrupt the people and buy their votes, in return of which, when they were chosen, they did all things to advance his power. But what was more considerable, the most eminent and powerful men in

Rome in great numbers came to visit him at Lucca, Pompey, and Crassus, and Appius, the governor of Sardinia, and Nepos, the pro-consul of Spain, so that there were in the place at one time one hundred and twenty lictors and more than two hundred senators. In deliberation here held, it was determined that Pompey and Crassus should be consuls again for the following year; that Cæsar should have a fresh supply of money, and that his command should be renewed to him for five years more. It seemed very extravagant to all thinking men that those very persons who had received so much money from Cæsar should persuade the senate to grant him more, as if he were in want. Though in truth it was not so much upon persuasion as compulsion that, with sorrow and groans for their own acts, they passed the measure. Cato was not present, for they had sent him seasonably out of the way into Cyprus; but Favonius, who was a zealous imitator of Cato, when he found he could do no good by opposing it, broke out of the house, and loudly declaimed against these proceedings to the people, but none gave him any hearing; some slighting him out of respect to Crassus and Pompey, and the greater part to gratify Cæsar, on whom depended their hopes.

After this, Cæsar returned again to his forces in Gaul, when he found that country involved in a dangerous war, two strong nations of the Germans having lately passed the Rhine to conquer it; one of them called the Usipes, the other the Tenteritæ. Of the war with the people, Cæsar himself has given this account in his commentaries, that the barbarians, having sent ambassadors to treat with him, did, during the treaty, set upon him in his march, by which means with eight hundred men they routed five thousand of his horse, who did not suspect their coming; that afterwards they sent other ambassadors to renew the same fraudulent practices, whom he kept in custody, and led on his army against the barbarians, as judging it mere simplicity to keep faith with those who had so faithlessly broken the terms they had agreed to. But Tanusius states that when the senate decreed festivals and sacrifices for this victory, Cato declared it to be his opinion that Cæsar ought to be given into the hands of the barbarians, that so the guilt which this breach of faith might otherwise bring upon the state might be expiated by transferring the curse on him, who was the occasion of it. Of

those who passed the Rhine, there were four hundred thousand cut off; those few who escaped were sheltered by the Sugambri, a people of Germany. Cæsar took hold of this pretence to invade the Germans, being at the same time ambitious of the honour of being the first man that should pass the Rhine with an army. He carried a bridge across it, though it was very wide, and the current at that particular point very full, strong, and violent, bringing down with its waters trunks of trees, and other lumber, which much shook and weakened the foundations of his bridge. But he drove great piles of wood into the bottom of the river above the passage, to catch and stop these as they floated down, and thus fixing his bridle upon the stream, successfully finished his bridge, which no one who saw could believe to be the work but of ten days.

In the passage of his army over it he met with no opposition: the Suevi themselves, who are the most warlike people of all Germany, flying with their effects into the deepest and most densely wooded valleys. When he had burnt all the enemy's country, and encouraged those who embraced the Roman interest, he went back into Gaul, after eighteen days' stay in Germany. But his expedition into Britain was the most famous testimony of his courage. For he was the first who brought a navy into the western ocean, or who sailed into the Atlantic with an army to make war; and by invading an island, the reported extent of which had made its existence a matter of controversy among historians, many of whom questioned whether it were not a mere name and fiction, not a real place, he might be said to have carried the Roman empire beyond the limits of the known world. He passed thither twice from that part of Gaul which lies over against it, and in several battles which he fought did more hurt to the enemy than service to himself, for the islanders were so miserably poor that they had nothing worth being plundered of. When he found himself unable to put such an end to the war as he wished, he was content to take hostages from the king, and to impose a tribute, and then quitted the island. At his arrival in Gaul, he found letters which lay ready to be conveyed over the water to him from his friends at Rome, announcing his daughter's death, who died in labour of a child by Pompey. Cæsar and Pompey both were much afflicted with her death, nor were their friends less disturbed, believing that

the alliance was now broken which had hitherto kept the sickly commonwealth in peace, for the child also died within a few days after the mother. The people took the body of Julia, in spite of the opposition of the tribunes, and carried it into the field of Mars, and there her funeral rites were performed, and her remains are laid.

Cæsar's army was now grown very numerous, so that he was forced to disperse them into various camps for their winter quarters, and he having gone himself to Italy as he used to do, in his absence a general outbreak throughout the whole of Gaul commenced, and large armies marched about the country, and attacked the Roman quarters, and attempted to make themselves masters of the forts where they lay. The greatest and strongest party of the rebels, under the command of Abriorix, cut off Cotta and Titurius with all their men, while a force sixty thousand strong besieged the legion under the command of Cicero, and had almost taken it by storm, the Roman soldiers being all wounded, and having quite spent themselves by a defence beyond their natural strength. But Cæsar, who was at a great distance, having received the news, quickly got together seven thousand men, and hastened to relieve Cicero. The besiegers were aware of it, and went to meet him, with great confidence that they should easily overpower such a handful of men. Cæsar, to increase their presumption, seemed to avoid fighting, and still marched off till he found a place conveniently situated for a few to engage against many, where he encamped. He kept his soldiers from making any attack upon the enemy, and commanded them to raise the ramparts higher and barricade the gates, that by show of fear they might heighten the enemy's contempt of them. Till at last they came without any order in great security to make an assault, when he issued forth and put them in flight with the loss of many men.

This quieted the greater part of the commotions in these parts of Gaul, and Cæsar, in the course of the winter, visited every part of the country, and with great vigilance took precautions against all innovations. For there were three legions now come to him to supply the place of the men he had lost, of which Pompey furnished him with two out of those under his command; the other was newly raised in the part of Gaul by the Po. But in a while the seeds of war, which had long since been

secretly sown and scattered by the most powerful men in those warlike nations, broke forth into the greatest and most dangerous war that was in those parts, both as regards the number of men in the vigour of their youth who were gathered and armed from all quarters, the vast funds of money collected to maintain it, the strength of the towns, and the difficulty of the country where it was carried on. It being winter, the rivers were frozen, the woods covered with snow, and the level country flooded, so that in some places the ways were lost through the depth of the snow; in others, the overflowing of marshes and streams made every kind of passage uncertain. All of which difficulties made it seem impracticable for Cæsar to make any attempt upon the insurgents. Many tribes had revolted together, the chief of them being the Arverni and Carnutini; the general who had the supreme command in war was Vergentorix, whose father the Gauls had put to death on suspicion of his aiming at absolute government.

He having disposed his army in several bodies, and set officers over them, drew over to him all the country round about as far as those that lie upon the Arar, and having intelligence of the opposition which Cæsar now experienced at Rome, thought to engage all Gaul in the war. Which if he had done a little later, when Cæsar was taken up with the civil wars, Italy had been put into as great a terror as before it was by the Cimbri. But Cæsar, who above all men was gifted with the faculty of making the right use of everything in war, and most especially of seizing the right moment, as soon as he heard of the revolt, returned immediately the same way he went, and showed the barbarians, by the quickness of his march in such a severe season, that an army was advancing against them which was invincible. For in the time that one would have thought it scarce credible that a courier or express should have come with a message from him, he himself appeared with all his army, ravaging the country, reducing their posts, subduing their towns, receiving into his protection those who declared for him. Till at last the Edui, who hitherto had styled themselves brethren to the Romans, and had been much honoured by them, declared against him, and joined the rebels, to the great discouragement of his army. Accordingly he removed thence, and passed the country of the Ligones, desiring to reach the territories of the Sequani, who

were his friends, and who lay like a bulwark in front of Italy against the other tribes of Gaul. There the enemy came upon him, and surrounded him with many myriads, whom he also was eager to engage; and at last, after some time and with much slaughter, gained on the whole a complete victory; though at first he appears to have met with some reverse, and the Aruveni show you a small sword hanging up in a temple, which they say was taken from Cæsar. Cæsar saw this afterwards himself, and smiled, and when his friends advised it should be taken down, would not permit it, because he looked upon it as consecrated.

After the defeat, a great part of those who had escaped fled with their king into a town called Alesia, which Cæsar besieged, though the height of the walls, and number of those who defended them, made it appear impregnable; and meantime, from without the walls, he was assailed by a greater danger than can be expressed. For the choice men of Gaul, picked out of each nation, and well armed, came to relieve Alesia, to the number of three hundred thousand; nor were there in the town less than one hundred and seventy thousand. So that Cæsar being shut up betwixt two such forces, was compelled to protect himself by two walls, one towards the town, the other against the relieving army, as knowing if these forces should join, his affairs would be entirely ruined. The danger that he underwent before Alesia justly gained him great honour on many accounts, and gave him an opportunity of showing greater instances of his valour and conduct than any other contest had done. One wonders much how he should be able to engage and defeat so many thousands of men without the town, and not be perceived by those within, but yet more, that the Romans themselves, who guarded their wall which was next to the town, should be strangers to it. For even they knew nothing of the victory, till they heard the cries of the men and lamentations of the women who were in the town, and had from thence seen the Romans at a distance carrying into their camp a great quantity of bucklers, adorned with gold and silver, many breastplates stained with blood, besides cups and tents made in the Gallic fashion. So soon did so vast an army dissolve and vanish like a ghost or dream, the greatest part of them being killed upon the spot. Those who were in Alesia, having given themselves and Cæsar much trouble, surrendered at last; and Vergentorix, who was the

chief spring of all the war, putting his best armour on, and adorning his horse, rode out of the gates, and made a turn about Cæsar as he was sitting, then quitting his horse, threw off his armour, and remained quietly sitting at Cæsar's feet until he was led away to be reserved for the triumph.

Cæsar had long ago resolved upon the overthrow of Pompey, as had Pompey, for that matter, upon his. For Crassus, the fear of whom had hitherto kept them in peace, having now been killed in Parthia, if the one of them wished to make himself the greatest man in Rome, he had only to overthrow the other; and if he again wished to prevent his own fall, he had nothing for it but to be beforehand with him whom he feared. Pompey had not been long under any such apprehensions, having till lately despised Cæsar, as thinking it no difficult matter to put down him whom he himself had advanced. But Cæsar had entertained this design from the beginning against his rivals, and had retired, like an expert wrestler, to prepare himself apart for the combat. Making the Gallic wars his exercise ground, he had at once improved the strength of his soldiery, and had heightened his own glory by his great actions, so that he was looked on as one who might challenge comparison with Pompey. Nor did he let go any of those advantages which were now given him both by Pompey himself and the times, and the ill-government of Rome, where all who were candidates for offices publicly gave money, and without any shame bribed the people, who, having received their pay, did not contend for their benefactors with their bare suffrages, but with bows, swords, and slings. So that after having many times stained the place of election with blood of men killed upon the spot, they left the city at last without a government at all, to be carried about like a ship without a pilot to steer her; while all who had any wisdom could only be thankful if a course of such wild and stormy disorder and madness might end no worse than in a monarchy. Some were so bold as to declare openly that the government was incurable but by a monarchy, and that they ought to take that remedy from the hands of the gentlest physician, meaning Pompey, who, though in words he pretended to decline it, yet in reality made his utmost efforts to be declared dictator. Cato, perceiving his design, prevailed with the senate to make him sole consul, that with the offer of a more legal sort of monarchy he might be

withheld from demanding the dictatorship. They over and above voted him the continuance of his provinces, for he had two, Spain and all Africa, which he governed by his lieutenants, and maintained armies under him, at the yearly charge of a thousand talents out of the public treasury.

Upon this Cæsar also sent and petitioned for the consulship and the continuance of his provinces. Pompey at first did not stir in it, but Marcellus and Lentulus opposed it, who had always hated Cæsar, and now did everything, whether fit or unfit, which might disgrace and affront him. For they took away the privilege of Roman citizens from the people of New Comum, who were a colony that Cæsar had lately planted in Gaul, and Marcellus, who was then consul, ordered one of the senators of that town, then at Rome, to be whipped, and told him he laid that mark upon him to signify he was no citizen of Rome, bidding him, when he went back again, to show it to Cæsar. After Marcellus's consulship, Cæsar began to lavish gifts upon all the public men out of the riches he had taken from the Gauls; discharged Curio, the tribune, from his great debts; gave Paulus, then consul, fifteen hundred talents, with which he built the noble court of justice adjoining the forum, to supply the place of that called the Fulvian. Pompey, alarmed at these preparations, now openly took steps, both by himself and his friends, to have a successor appointed in Cæsar's room, and sent to demand back the soldiers whom he had lent him to carry on the wars in Gaul. Cæsar returned them, and made each soldier a present of two hundred and fifty drachmas. The officer who brought them home to Pompey spread amongst the people no very fair or favourable report of Cæsar, and flattered Pompey himself with false suggestions that he was wished for by Cæsar's army; and though his affairs here were in some embarrassment through the envy of some, and the ill state of the government, yet there the army was at his command, and if they once crossed into Italy would presently declare for him; so weary were they of Cæsar's endless expeditions, and so suspicious of his designs for a monarchy. Upon this Pompey grew presumptuous, and neglected all warlike preparations as fearing no danger, and used no other means against him than mere speeches and votes, for which Cæsar cared nothing. And one of his captains, it is said, who was sent by him to Rome, standing before the senate house one

day, and being told that the senate would not give Cæsar longer time in his government, clapped his hand on the hilt of his sword and said, "But this shall."

Yet the demands which Cæsar made had the fairest colours of equity imaginable. For he proposed to lay down his arms, and that Pompey should do the same, and both together should become private men, and each expect a reward of his services from the public. For that those who proposed to disarm him, and at the same time to confirm Pompey in all the power he held, were simply establishing the one in the tyranny which they accused the other of aiming at. When Curio made these proposals to the people in Cæsar's name, he was loudly applauded, and some threw garlands towards him, and dismissed him as they do successful wrestlers, crowned with flowers. Antony, being tribune, produced a letter sent from Cæsar on this occasion, and read it though the consuls did what they could to oppose it. But Scipio, Pompey's father-in-law, proposed in the senate, that if Cæsar did not lay down his arms within such a time he should be voted an enemy; and the consuls putting it to the question, whether Pompey should dismiss his soldiers, and again, whether Cæsar should disband his, very few assented to the first, but almost all to the latter. But Antony proposing again, that both should lay down their commissions, all but a very few agreed to it. Scipio was upon this very violent, and Lentulus, the consul, cried aloud, that they had need of arms, and not of suffrages, against a robber; so that the senators for the present adjourned, and appeared in mourning as a mark of their grief for the dissension.

Afterwards there came other letters from Cæsar, which seemed yet more moderate, for he proposed to quit everything else, and only to retain Gaul within the Alps, Illyricum, and two legions, till he should stand a second time for consul. Cicero, the orator, who was lately returned from Cilicia, endeavoured to reconcile differences, and softened Pompey, who was willing to comply in other things, but not to allow him the soldiers. At last Cicero used his persuasions with Cæsar's friends to accept of the provinces and six thousand soldiers only, and so to make up the quarrel. And Pompey was inclined to give way to this, but Lentulus, the consul, would not hearken to it, but drove Antony and Curio out of the senate-house with insults, by which he

afforded Cæsar the most plausible pretence that could be, and one which he could readily use to inflame the soldiers, by showing them two persons of such repute and authority who were forced to escape in a hired carriage in the dress of slaves. For so they were glad to disguise themselves when they fled out of Rome.

There were not about him at that time above three hundred horse and five thousand foot; for the rest of his army, which was left behind the Alps, was to be brought after him by officers who had received orders for that purpose. But he thought the first motion towards the design which he had on foot did not require large forces at present, and that what was wanted was to make this first step suddenly, and so to astound his enemies with the boldness of it; as it would be easier, he thought, to throw them into consternation by doing what they never anticipated than fairly to conquer them, if he had alarmed them by his preparations. And therefore he commanded his captains and other officers to go only with their swords in their hands, without any other arms, and make themselves masters of Ariminum, a large city of Gaul, with as little disturbance and bloodshed as possible. He committed the care of these forces to Hortensius, and himself spent the day in public as a stander-by and spectator of the gladiators, who exercised before him. A little before night he attended to his person, and then went into the hall, and conversed for some time with those he had invited to supper, till it began to grow dusk, when he rose from table and made his excuses to the company, begging them to stay till he came back, having already given private directions to a few immediate friends that they should follow him, not all the same way, but some one way, some another. He himself got into one of the hired carriages, and drove at first another way, but presently turned towards Ariminum. When he came to the river Rubicon, which parts Gaul within the Alps from the rest of Italy, his thoughts began to work, now he was just entering upon the danger, and he wavered much in his mind when he considered the greatness of the enterprise into which he was throwing himself. He checked his course and ordered a halt, while he revolved with himself, and often changed his opinion one way and the other, without speaking a word. This was when his purposes fluctuated most; presently he also discussed the matter with his

friends who were about him (of which number Asinius Pollio was one), computing how many calamities his passing that river would bring upon mankind, and what a relation of it would be transmitted to posterity. At last, in a sort of passion, casting aside calculation, and abandoning himself to what might come, and using the proverb frequently in their mouths who enter upon dangerous and bold attempts, "The die is cast," with these words he took the river. Once over, he used all expedition possible, and before it was day reached Ariminum and took it. It is said that the night before he passed the river he had an impious dream, that he was unnaturally familiar with his own mother.

As soon as Ariminum was taken, wide gates, so to say, were thrown open, to let in war upon every land alike and sea, and with the limits of the province, the boundaries of the laws were transgressed. Nor would one have thought that, as at other times, the mere men and women fled from one town of Italy to another in their consternation, but that the very towns themselves left their sites and fled for succour to each other. The city of Rome was overrun, as it were, with a deluge, by the conflux of people flying in from all the neighbouring places. Magistrates could not longer govern, nor the eloquence of any orator quiet it; it was all but suffering shipwreck by the violence of its own tempestuous agitation. The most vehement contrary passions and impulses were at work everywhere. Nor did those who rejoiced at the prospect of the change altogether conceal their feelings, but when they met, as in so great a city they frequently must, with the alarmed and dejected of the other party, they provoked quarrels by their bold expressions of confidence in the event. Pompey, sufficiently disturbed of himself, was yet more perplexed by the clamours of others; some telling him that he justly suffered for having armed Cæsar against himself and the government; others blaming him for permitting Cæsar to be insolently used by Lentulus, when he made such ample concessions, and offered such reasonable proposals towards an accommodation. Favonius bade him now stamp upon the ground; for once talking big in the senate, he desired them not to trouble themselves about making any preparations for the war, for that he himself, with one stamp of his foot, would fill all Italy with soldiers. Yet still Pompey at that time had more forces than Cæsar; but he was not permitted to pursue his own

thoughts, but, being continually disturbed with false reports and alarms, as if the enemy was close upon him and carrying all before him, he gave way and let himself be borne down by the general cry. He put forth an edict declaring the city to be in a state of anarchy, and left it with orders that the senate should follow him, and that no one should stay behind who did not prefer tyranny to their country and liberty.

The consuls at once fled, without making even the usual sacrifices; so did most of the senators, carrying off their own goods in as much haste as if they had been robbing their neighbours. Some, who had formerly much favoured Cæsar's cause, in the prevailing alarm quitted their own sentiments, and without any prospect of good to themselves, were carried along by the common stream. It was a melancholy thing to see the city tossed in these tumults, like a ship given up by her pilots, and left to run, as chance guides her, upon any rock in her way. Yet, in spite of their sad condition people still esteemed the place of their exile to be their country for Pompey's sake, and fled from Rome, as if it had been Cæsar's camp. Labienus even, who had been one of Cæsar's nearest friends, and his lieutenant, and who had fought by him zealously in the Gallic wars, now deserted him, and went over to Pompey. Cæsar sent all his money and equipage after him, and then sat down before Corfinium, which was garrisoned with thirty cohorts under the command of Domitius. He, in despair of maintaining the defence, requested a physician, whom he had among his attendants, to give him poison; and taking the dose, drank it, in hopes of being despatched by it. But soon after, when he was told that Cæsar showed the utmost clemency towards those he took prisoners, he lamented his misfortune, and blamed the hastiness of his resolution. His physician consoled him by informing him that he had taken a sleeping draught, not a poison; upon which, much rejoiced, and rising from his bed, he went presently to Cæsar and gave him the pledge of his hand, yet afterwards again went over to Pompey. The report of these actions at Rome quieted those who were there, and some who had fled thence returned.

Cæsar took into his army Domitius's soldiers, as he did all those whom he found in any town enlisted for Pompey's service. Being now strong and formidable enough, he advanced against Pompey himself, who did not stay to receive him, but fled to

Brundisium, having sent the consuls before with a body of troops to Dyrrhachium. Soon after, upon Cæsar's approach, he set to sea, as shall be more particularly related in his Life. Cæsar would have immediately pursued him, but wanted shipping, and therefore went back to Rome, having made himself master of all Italy without bloodshed in the space of sixty days. When he came thither, he found the city more quiet than he expected, and many senators present, to whom he addressed himself with courtesy and deference, desiring them to send to Pompey about any reasonable accommodation towards a peace. But nobody complied with this proposal; whether out of fear of Pompey, whom they had deserted, or that they thought Cæsar did not mean what he said, but thought it his interest to talk plausibly. Afterwards, when Metellus, the tribune, would have hindered him from taking money out of the public treasure, and adduced some laws against it, Cæsar replied that arms and laws had each their own time; "If what I do displeases you, leave the place; war allows no free talking. When I have laid down my arms, and made peace, come back and make what speeches you please. And this," he added, "I tell you in diminution of my own just right, as indeed you and all others who have appeared against me and are now in my power may be treated as I please." Having said this to Metellus, he went to the doors of the treasury, and the keys being not to be found, sent for smiths to force them open. Metellus again making resistance and some encouraging him in it, Cæsar, in a louder tone, told him he would put him to death if he gave him any further disturbance. "And this," said he, "you know, young man, is more disagreeable for me to say than to do." These words made Metellus withdraw for fear, and obtained speedy execution henceforth for all orders that Cæsar gave for procuring necessaries for the war.

He was now proceeding to Spain, with the determination of first crushing Afranius and Varro, Pompey's lieutenants, and making himself master of the armies and provinces under them, that he might then more securely advance against Pompey, when he had no enemy left behind him. In this expedition his person was often in danger from ambuscades, and his army by want of provisions, yet he did not desist from pursuing the enemy, provoking them to fight, and hemming them with his fortifications, till by main force he made himself master of their

camps and their forces. Only the generals got off, and fled to Pompey.

When Cæsar came back to Rome, Piso, his father-in-law, advised him to send men to Pompey to treat of a peace; but Isauricus, to ingratiate himself with Cæsar, spoke against it. After this, being created dictator by the senate, he called home the exiles, and gave back their rights as citizens to the children of those who had suffered under Sylla; he relieved the debtors by an act remitting some part of the interest on their debts, and passed some other measures of the same sort, but not many. For within eleven days he resigned his dictatorship, and having declared himself consul, with Servilius Isauricus, hastened again to the war. He marched so fast that he left all his army behind him, except six hundred chosen horse and five legions, with which he put to sea in the very middle of winter, about the beginning of the month of January (which corresponds pretty nearly with the Athenian month Posideon), and having passed the Ionian Sea, took Oricum and Apollonia, and then sent back the ships to Brundisium, to bring over the soldiers who were left behind in the march. They, while yet on the march, their bodies now no longer in the full vigour, and they themselves weary with such a multitude of wars, could not but exclaim against Cæsar, "When at last, and where, will this Cæsar let us be quiet? He carries us from place to place, and uses us as if we were not to be worn out, and had no sense of labour. Even our iron itself is spent by blows, and we ought to have some pity on our bucklers, and breastplates, which have been used so long. Our wounds, if nothing else, should make him see that we are mortal men whom he commands, subject to the same pains and sufferings as other human beings. The very gods themselves cannot force the winter season, or hinder the storms in their time; yet he pushes forward, as if he were not pursuing, but flying from an enemy." So they talked as they marched leisurely towards Brundisium. But when they came thither, and found Cæsar gone off before them, their feelings changed, and they blamed themselves as traitors to their general. They now railed at their officers for marching so slowly, and placing themselves on the heights overlooking the sea towards Epirus, they kept watch to see if they could spy the vessels which were to transport them to Cæsar.

He in the meantime was posted in Apollonia, but had not an army with him able to fight the enemy, the forces from Brundisium being so long in coming, which put him to great suspense and embarrassment what to do. At last he resolved upon a most hazardous experiment, and embarked, without any one's knowledge, in a boat of twelve oars, to cross over to Brundisium, though the sea was at that time covered with a vast fleet of the enemies. He got on board in the night-time, in the dress of a slave, and throwing himself down like a person of no consequence lay along at the bottom of the vessel. The river Anius was to carry them down to sea, and there used to blow a gentle gale every morning from the land, which made it calm at the mouth of the river, by driving the waves forward; but this night there had blown a strong wind from the sea, which overpowered that from the land, so that where the river met the influx of the seawater and the opposition of the waves it was extremely rough and angry; and the current was beaten back with such a violent swell that the master of the boat could not make good his passage, but ordered his sailors to tack about and return. Cæsar, upon this, discovers himself, and taking the man by the hand, who was surprised to see him there, said, "Go on, my friend, and fear nothing; you carry Cæsar and his fortune in your boat." The mariners, when they heard that, forgot the storm, and laying all their strength to their oars, did what they could to force their way down the river. But when it was to no purpose, and the vessel now took in much water, Cæsar finding himself in such danger in the very mouth of the river, much against his will permitted the master to turn back. When he was come to land, his soldiers ran to him in a multitude, reproaching him for what he had done, and indignant that he should think himself not strong enough to get a victory by their sole assistance, but must disturb himself, and expose his life for those who were absent, as if he could not trust those who were with him.

After this, Antony came over with the forces from Brundisium, which encouraged Cæsar to give Pompey battle, though he was encamped very advantageously, and furnished with plenty of provisions both by sea and land, whilst he himself was at the beginning but ill supplied, and before the end was extremely pinched for want of necessaries, so that his soldiers were forced to dig up a kind of root which grew there, and tempering it

with milk, to feed on it. Sometimes they made a kind of bread of it, and advancing up to the enemy's outposts, would throw in these loaves, telling them, that as long as the earth produced such roots they would not give up blockading Pompey. But Pompey took what care he could that neither the loaves nor the words should reach his men, who were out of heart and despondent through terror at the fierceness and hardihood of their enemies, whom they looked upon as a sort of wild beasts. There were continual skirmishes about Pompey's outworks, in all which Cæsar had the better, except one, when his men were forced to fly in such a manner that he had like to have lost his camp. For Pompey made such a vigorous sally on them that not a man stood his ground; the trenches were filled with the slaughter, many fell upon their own ramparts and bulwarks, whither they were driven in flight by the enemy. Cæsar met them and would have turned them back, but could not. When he went to lay hold of the ensigns, those who carried them threw them down, so that the enemy took thirty-two of them. He himself narrowly escaped; for taking hold of one of his soldiers, a big and strong man, that was flying by him, he bade him stand and face about; but the fellow, full of apprehensions from the danger he was in, laid hold of his sword, as if he would strike Cæsar, but Cæsar's armour-bearer cut off his arm. Cæsar's affairs were so desperate at that time that when Pompey, either through over-cautiousness or his ill fortune, did not give the finishing stroke to that great success, but retreated after he had driven the routed enemy within their camp, Cæsar, upon seeing his withdrawal, said to his friends, "The victory to-day had been on the enemies' side if they had had a general who knew how to gain it." When he was retired into his tent, he laid himself down to sleep, but spent that night as miserable as ever he did any, in perplexity and consideration with himself, coming to the conclusion that he had conducted the war amiss. For when he had a fertile country before him, and all the wealthy cities of Macedonia and Thessaly, he had neglected to carry the war thither, and had sat down by the seaside, where his enemies had such a powerful fleet, so that he was in fact rather besieged by the want of necessaries, than besieging others with his arms. Being thus distracted in his thoughts with the view of the difficulty and distress he was in, he raised his camp, with the

intention of advancing towards Scipio, who lay in Macedonia; hoping either to entice Pompey into a country where he should fight without the advantage he now had of supplies from the sea, or to overpower Scipio if not assisted.

This set all Pompey's army and officers on fire to hasten and pursue Cæsar, whom they concluded to be beaten and flying. But Pompey was afraid to hazard a battle on which so much depended, and being himself provided with all necessaries for any length of time, thought to tire out and waste the vigour of Cæsar's army, which could not last long. For the best part of his men, though they had great experience, and showed an irresistible courage in all engagements, yet by their frequent marches, changing their camps, attacking fortifications, and keeping long night-watches, were getting worn out and broken; they being now old, their bodies less fit for labour, and their courage, also, beginning to give way with the failure of their strength. Besides, it was said that an infectious disease, occasioned by their irregular diet, was prevailing in Cæsar's army, and what was of greatest moment, he was neither furnished with money nor provisions, so that in a little time he must needs fall of himself.

For these reasons Pompey had no mind to fight him, but was thanked for it by none but Cato, who rejoiced at the prospect of sparing his fellow-citizens. For he, when he saw the dead bodies of those who had fallen in the last battle on Cæsar's side, to the number of a thousand, turned away, covered his face, and shed tears. But every one else upbraided Pompey for being reluctant to fight, and tried to goad him on by such nicknames as Agamemnon, and king of kings, as if he were in no hurry to lay down his sovereign authority, but was pleased to see so many commanders attending on him, and paying their attendance at his tent. Favonius, who affected Cato's free way of speaking his mind, complained bitterly that they should eat no figs even this year at Tusculum, because of Pompey's love of command. Afranius, who was lately returned out of Spain, and, on account of his ill success there, laboured under the suspicion of having been bribed to betray the army, asked why they did not fight this purchaser of provinces. Pompey was driven, against his own will, by this kind of language, into offering battle, and proceeded to follow Cæsar. Cæsar had found great difficulties in his march,

for no country would supply him with provisions, his reputation being very much fallen since his late defeat. But after he took Gomphi, a town of Thessaly, he not only found provisions for his army, but physic too. For there they met with plenty of wine, which they took very freely, and heated with this, sporting and revelling on their march in bacchanalian fashion, they shook off the disease, and their whole constitution was relieved and changed into another habit.

When the two armies were come into Pharsalia, and both encamped there, Pompey's thoughts ran the same way as they had done before, against fighting, and the more because of some unlucky presages, and a vision he had in a dream. But those who were about him were so confident of success, that Domitius, and Spinther, and Scipio, as if they had already conquered, quarrelled which should succeed Cæsar in the pontificate. And many sent to Rome to take houses fit to accommodate consuls and prætors, as being sure of entering upon those offices as soon as the battle was over. The cavalry especially were obstinate for fighting, being splendidly armed and bravely mounted, and valuing themselves upon the fine horses they kept, and upon their own handsome persons; as also upon the advantage of their numbers, for they were five thousand against one thousand of Cæsar's. Nor were the numbers of the infantry less disproportionate, there being forty-five thousand of Pompey's against twenty-two thousand of the enemy.

Cæsar, collecting his soldiers together, told them that Corfinius was coming up to them with two legions, and that fifteen cohorts more under Calenus were posted at Megara and Athens; he then asked them whether they would stay till these joined them, or would hazard the battle by themselves. They all cried out to him not to wait, but on the contrary to do whatever he could to bring about an engagement as soon as possible. When he sacrificed to the gods for the lustration of his army, upon the death of the first victim, the augur told him, within three days he should come to a decisive action. Cæsar asked him whether he saw anything in the entrails which promised a happy event. "That," said the priest, "you can best answer yourself; for the gods signify a great alteration from the present posture of affairs. If, therefore, you think yourself well off now, expect worse fortune; if unhappy, hope for better." The night before the

battle, as he walked the rounds about midnight, there was a light seen in the heavens, very bright and flaming, which seemed to pass over Cæsar's camp and fall into Pompey's. And when Cæsar's soldiers came to relieve the watch in the morning, they perceived a panic disorder among the enemies. However, he did not expect to fight that day, but set about raising his camp with the intention of marching towards Scotussa.

But when the tents were now taken down, his scouts rode up to him, and told him the enemy would give him battle. With this news he was extremely pleased, and having performed his devotions to the gods, set his army in battle array, dividing them into three bodies. Over the middlemost he placed Domitius Calvinus; Antony commanded the left wing, and he himself the right, being resolved to fight at the head of the tenth legion. But when he saw the enemy's cavalry taking position against him, being struck with their fine appearance and their number, he gave private orders that six cohorts from the rear of the army should come and join him, whom he posted behind the right wing, and instructed them what they should do when the enemy's horse came to charge. On the other side, Pompey commanded the right wing, Domitius the left, and Scipio, Pompey's father-in-law, the centre. The whole weight of the cavalry was collected on the left wing, with the intent that they should outflank the right wing of the enemy, and rout that part where the general himself commanded. For they thought no phalanx of infantry could be solid enough to sustain such a shock, but that they must necessarily be broken and shattered all to pieces upon the onset of so immense a force of cavalry. When they were ready on both sides to give the signal for battle, Pompey commanded his foot, who were in the front, to stand their ground, and without breaking their order, receive, quietly, the enemy's first attack, till they came within javelin's cast. Cæsar, in this respect, also, blames Pompey's generalship, as if he had not been aware how the first encounter, when made with an impetus and upon the run, gives weight and force to the strokes, and fires the men's spirits into a flame, which the general concurrence fans to full heat. He himself was just putting the troops into motion and advancing to the action, when he found one of his captains, a trusty and experienced soldier, encouraging his men to exert their utmost. Cæsar called him by his name,

and said, "What hopes, Caius Crassinius, and what grounds for encouragement?" Crassinius stretched out his hand, and cried in a loud voice, "We shall conquer nobly, Cæsar; and I this day will deserve your praises, either alive or dead." So he said, and was the first man to run in upon the enemy, followed by the hundred and twenty soldiers about him, and breaking through the first rank, still pressed on forwards with much slaughter of the enemy, till at last he was struck back by the wound of a sword, which went in at his mouth with such force that it came out at his neck behind.

Whilst the foot was thus sharply engaged in the main battle, on the flank Pompey's horse rode up confidently, and opened their ranks very wide, that they might surround the right wing of Cæsar. But before they engaged, Cæsar's cohorts rushed out and attacked them, and did not dart their javelins at a distance, nor strike at the thighs and legs, as they usually did in close battle, but aimed at their faces. For thus Cæsar had instructed them, in hopes that young gentlemen, who had not known much of battles and wounds, but came wearing their hair long, in the flower of their age and height of their beauty, would be more apprehensive of such blows, and not care for hazarding both a danger at present and a blemish for the future. And so it proved, for they were so far from bearing the stroke of the javelins, that they could not stand the sight of them, but turned about, and covered their faces to secure them. Once in disorder, presently they turned about to fly; and so most shamefully ruined all. For those who had beat them back at once outflanked the infantry, and falling on their rear, cut them to pieces. Pompey, who commanded the other wing of the army, when he saw his cavalry thus broken and flying, was no longer himself, nor did he now remember that he was Pompey the Great, but, like one whom some god had deprived of his senses, retired to his tent without speaking a word, and there sat to expect the event, till the whole army was routed and the enemy appeared upon the works which were thrown up before the camp, where they closely engaged with his men who were posted there to defend it. Then first he seemed to have recovered his senses, and uttering, it is said, only these words, "What, into the camp too?" he laid aside his general's habit, and putting on such clothes as might best favour his flight, stole off. What fortune he met with

afterwards, how he took shelter in Egypt, and was murdered there, we tell you in his Life.

Cæsar, when he came to view Pompey's camp, and saw some of his opponents dead upon the ground, others dying, said, with a groan, "This they would have; they brought me to this necessity. I, Caius Cæsar, after succeeding in so many wars, had been condemned had I dismissed my army." These words, Pollio says, Cæsar spoke in Latin at that time, and that he himself wrote them in Greek; adding, that those who were killed at the taking of the camp were most of them servants; and that not above six thousand soldiers fell. Cæsar incorporated most of the foot whom he took prisoners with his own legions, and gave a free pardon to many of the distinguished persons, and amongst the rest to Brutus, who afterwards killed him. He did not immediately appear after the battle was over, which put Cæsar, it is said, into great anxiety for him; nor was his pleasure less when he saw him present himself alive.

There were many prodigies that foreshadowed this victory, but the most remarkable that we are told of was that at Tralles. In the temple of Victory stood Cæsar's statue. The ground on which it stood was naturally hard and solid, and the stone with which it was paved still harder; yet it is said that a palm-tree shot itself up near the pedestal of this statue. In the city of Padua, one Caius Cornelius, who had the character of a good augur, the fellow-citizen and acquaintance of Livy, the historian, happened to be making some augural observations that very day when the battle was fought. And first, as Livy tells us, he pointed out the time of the fight, and said to those who were by him that just then the battle was begun and the men engaged. When he looked a second time, and observed the omens, he leaped up as if he had been inspired, and cried out, "Cæsar, you are victorious." This much surprised the standers-by, but he took the garland which he had on from his head, and swore he would never wear it again till the event should give authority to his art. This Livy positively states for a truth.

Cæsar, as a memorial of his victory, gave the Thessalians their freedom, and then went in pursuit of Pompey. When he was come into Asia, to gratify Theopompus, the author of the collection of fables, he enfranchised the Cnidians, and remitted one-third of their tribute to all the people of the province of

Asia. When he came to Alexandria, where Pompey was already murdered, he would not look upon Theodotus, who presented him with his head, but taking only his signet, shed tears. Those of Pompey's friends who had been arrested by the King of Egypt, as they were wandering in those parts, he relieved, and offered them his own friendship. In his letter to his friends at Rome, he told them that the greatest and most signal pleasure his victory had given him was to be able continually to save the lives of fellow-citizens who had fought against him. As to the war in Egypt, some say it was at once dangerous and dishonourable, and noways necessary, but occasioned only by his passion for Cleopatra. Others blame the ministers of the king, and especially the eunuch Pothinus, who was the chief favourite and had lately killed Pompey, who had banished Cleopatra, and was now secretly plotting Cæsar's destruction (to prevent which, Cæsar from that time began to sit up whole nights, under pretence of drinking, for the security of his person), while openly he was intolerable in his affronts to Cæsar, both by his words and actions. For when Cæsar's soldiers had musty and unwholesome corn measured out to them, Pothinus told them they must be content with it, since they were fed at another's cost. He ordered that his table should be served with wooden and earthen dishes, and said Cæsar had carried off all the gold and silver plate, under pretence of arrears of debt. For the present king's father owed Cæsar one thousand seven hundred and fifty myriads of money. Cæsar had formerly remitted to his children the rest, but thought fit to demand the thousand myriads at that time to maintain his army. Pothinus told him that he had better go now and attend to his other affairs of greater consequence, and that he should receive his money at another time with thanks. Cæsar replied that he did not want Egyptians to be his counsellors, and soon after privately sent for Cleopatra from her retirement.

She took a small boat, and one only of her confidants, Apollodorus, the Sicilian, along with her, and in the dusk of the evening landed near the palace. She was at a loss how to get in undiscovered, till she thought of putting herself into the coverlet of a bed and lying at length, whilst Apollodorus tied up the bedding and carried it on his back through the gates to Cæsar's apartment. Cæsar was first captivated by this proof of

Cleopatra's bold wit, and was afterwards so overcome by the charm of her society that he made a reconciliation between her and her brother, on the condition that she should rule as his colleague in the kingdom. A festival was kept to celebrate this reconciliation, where Cæsar's barber, a busy listening fellow, whose excessive timidity made him inquisitive into everything, discovered that there was a plot carrying on against Cæsar by Achilles, general of the king's forces, and Pothinus, the eunuch. Cæsar, upon the first intelligence of it, set a guard upon the hall where the feast was kept and killed Pothinus. Achilles escaped to the army, and raised a troublesome and embarrassing war against Cæsar, which it was not easy for him to manage with his few soldiers against so powerful a city and so large an army. The first difficulty he met with was want of water, for the enemies had turned the canals. Another was, when the enemy endeavoured to cut off his communication by sea, he was forced to divert that danger by setting fire to his own ships, which, after burning the docks, thence spread on and destroyed the great library. A third was, when in an engagement near Pharos, he leaped from the mole into a small boat to assist his soldiers who were in danger, and when the Egyptians pressed him on every side, he threw himself into the sea, and with much difficulty swam off. This was the time when, according to the story, he had a number of manuscripts in his hand, which, though he was continually darted at, and forced to keep his head often under water, yet he did not let go, but held them up safe from wetting in one hand, whilst he swam with the other. His boat in the meantime, was quickly sunk. At last, the king having gone off to Achilles and his party, Cæsar engaged and conquered them. Many fell in that battle, and the king himself was never seen after. Upon this, he left Cleopatra queen of Egypt, who soon after had a son by him, whom the Alexandrians called Cæsarion, and then departed for Syria.

Thence he passed to Asia, where he heard that Domitius was beaten by Pharnaces, son of Mithridates, and had fled out of Pontus with a handful of men; and that Pharnaces pursued the victory so eagerly, that though he was already master of Bithynia and Cappadocia, he had a further design of attempting the Lesser Armenia, and was inviting all the kings and tetrarchs there to rise. Cæsar immediately marched against him with three

legions, fought him near Zela, drove him out of Pontus, and totally defeated his army. When he gave Amantius, a friend of his at Rome, an account of this action, to express the promptness and rapidity of it he used three words, I came, saw, and conquered, which in Latin, having all the same cadence, carry with them a very suitable air of brevity.

Hence he crossed into Italy, and came to Rome at the end of that year, for which he had been a second time chosen dictator, though that office had never before lasted a whole year, and was elected consul for the next. He was ill spoken of, because upon a mutiny of some soldiers, who killed Cosconius and Galba, who had been prætors, he gave them only the slight reprimand of calling them *Citizens* instead of *Fellow-Soldiers*, and afterwards assigned to each man a thousand drachmas, besides a share of lands in Italy. He was also reflected on for Dolabella's extravagance, Amantius's covetousness, Antony's debauchery, and Corfinius's profuseness, who pulled down Pompey's house, and rebuilt it, as not magnificent enough; for the Romans were much displeased with all these. But Cæsar, for the prosecution of his own scheme of government, though he knew their characters and disapproved them, was forced to make use of those who would serve him.

After the battle of Pharsalia, Cato and Scipio fled into Africa, and there, with the assistance of King Juba, got together a considerable force, which Cæsar resolved to engage. He accordingly passed into Sicily about the winter solstice, and to remove from his officers' minds all hopes of delay there, encamped by the seashore, and as soon as ever he had a fair wind, put to sea with three thousand foot and a few horse. When he had landed them, he went back secretly, under some apprehensions for the larger part of his army, but met them upon the sea, and brought them all to the same camp. There he was informed that the enemies relied much upon an ancient oracle, that the family of the Scipios should be always victorious in Africa. There was in his army a man, otherwise mean and contemptible, but of the house of the Africani, and his name Scipio Sallutio. This man Cæsar (whether in raillery to ridicule Scipio, who commanded the enemy, or seriously to bring over the omen to his side, it were hard to say), put at the head of his troops, as if he were general, in all the frequent battles which he was

compelled to fight. For he was in such want both of victualling for his men and forage for his horses, that he was forced to feed the horses, with seaweed, which he washed thoroughly to take off its saltiness, and mixed with a little grass to give it a more agreeable taste. The Numidians, in great numbers, and well horsed, whenever he went, came up and commanded the country. Cæsar's cavalry, being one day unemployed, diverted themselves with seeing an African, who entertained them with dancing and at the same time played upon the pipe to admiration. They were so taken with this, that they alighted, and gave their horses to some boys, when on a sudden the enemy surrounded them, killed some, pursued the rest and fell in with them into their camp; and had not Cæsar himself and Asinius Pollio come to their assistance, and put a stop to their flight, the war had been then at an end. In another engagement, also, the enemy had again the better, when Cæsar, it is said, seized a standard-bearer, who was running away, by the neck, and forcing him to face about, said, "Look, that is the way to the enemy."

Scipio, flushed with this success at first, had a mind to come to one decisive action. He therefore left Afranius and Juba in two distinct bodies not far distant and marched himself towards Thapsus, where he proceeded to build a fortified camp above a lake, to serve as a centre-point for their operations, and also as a place of refuge. Whilst Scipio was thus employed, Cæsar with incredible despatch made his way through thick woods, and a country supposed to be impassable, cut off one part of the enemy and attacked another in the front. Having routed these, he followed up his opportunity and the current of his good fortune, and on the first onset carried Afranius's camp, and ravaged that of the Numidians, Juba, their king, being glad to save himself by flight; so that in a small part of a single day he made himself master of three camps, and killed fifty thousand of the enemy, with the loss only of fifty of his own men. This is the account some give of that fight. Others say he was not in the action, but that he was taken with his usual distemper just as he was setting his army in order. He perceived the approaches of it, and before it had too far disordered his senses, when he was already beginning to shake under its influence, withdrew into a neighbouring fort where he reposed himself. Of the men of consular and prætorian dignity that were taken after the

fight, several Cæsar put to death, others anticipated him by killing themselves.

Cato had undertaken to defend Utica, and for that reason was not in the battle. The desire which Cæsar had to take him alive made him hasten thither; and upon the intelligence that he had despatched himself, he was much discomposed, for what reason is not so well agreed. He certainly said, "Cato, I must grudge you your death, as you grudged me the honour of saving your life." Yet the discourse he wrote against Cato after his death is no great sign of his kindness, or that he was inclined to be reconciled to him. For how is it probable that he would have been tender of his life when he was so bitter against his memory? But from his clemency to Cicero, Brutus, and many others who fought against him, it may be divined that Cæsar's book was not written so much out of animosity to Cato, as in his own vindication. Cicero had written an encomium upon Cato, and called it by his name. A composition by so great a master upon so excellent a subject was sure to be in every one's hands. This touched Cæsar, who looked upon a panegyric on his enemies as no better than an invective against himself; and therefore he made in his *Anti-Cato* a collection of whatever could be said in his derogation. The two compositions, like Cato and Cæsar themselves, have each of them their several admirers.

Cæsar, upon his return to Rome, did not omit to pronounce before the people a magnificent account of his victory, telling them that he had subdued a country which would supply the public every year with two hundred thousand attic bushels of corn and three million pounds' weight of oil. He then led three triumphs for Egypt, Pontus, and Africa, the last for the victory over, not Scipio, but King Juba, as it was professed, whose little son was then carried in the triumph, the happiest captive that ever was, who, of a barbarian Numidian, came by this means to obtain a place among the most learned historians of Greece. After the triumphs, he distributed rewards to his soldiers, and treated the people with feasting and shows. He entertained the whole people together at one feast, where twenty-two thousand dining couches were laid out; and he made a display of gladiators, and of battles by sea, in honour, as he said, of his daughter Julia, though she had been long since dead. When these shows were over, an account was taken of the people who, from three

hundred and twenty thousand, were now reduced to one hundred and fifty thousand. So great a waste had the civil war made in Rome alone, not to mention what the other parts of Italy and the provinces suffered.

He was now chosen a fourth time consul, and went into Spain against Pompey's sons. They were but young, yet had gathered together a very numerous army, and showed they had courage and conduct to command it, so that Cæsar was in extreme danger. The great battle was near the town of Munda, in which Cæsar, seeing his men hard pressed, and making but a weak resistance, ran through the ranks among the soldiers, and crying out, asked them whether they were not ashamed to deliver him into the hands of boys? At last, with great difficulty, and the best efforts he could make, he forced back the enemy, killing thirty thousand of them, though with the loss of one thousand of his best men. When he came back from the fight, he told his friends that he had often fought for victory, but this was the first time he had ever fought for life. This battle was won on the feast of Bacchus, the very day in which Pompey, four years before, had set out for the war. The younger of Pompey's sons escaped; but Didius, some days after the fight, brought the head of the elder to Cæsar. This was the last war he was engaged in. The triumph which he celebrated for this victory displeased the Romans beyond anything, for he had not defeated foreign generals or barbarian kings, but had destroyed the children and family of one of the greatest men of Rome, though unfortunate; and it did not look well to lead a procession in celebration of the calamities of his country, and to rejoice in those things for which no other apology could be made either to gods or men than their being absolutely necessary. Besides that, hitherto he had never sent letters or messengers to announce any victory over his fellow-citizens, but had seemed rather to be ashamed of the action than to expect honour from it.

Nevertheless his countrymen, conceding all to his fortune, and accepting the bit, in the hope that the government of a single person would give them time to breathe after so many civil wars and calamities, made him dictator for life. This was indeed a tyranny avowed, since his power now was not only absolute, but perpetual too. Cicero made the first proposals to the senate for conferring honours upon him, which might in some sort be

said not to exceed the limits of ordinary human moderation. But others, striving which should deserve most, carried them so excessively high, that they made Cæsar odious to the most indifferent and moderate sort of men, by the pretensions and extravagance of the titles which they decreed him. His enemies, too, are thought to have had some share in this, as well as his flatterers. It gave them advantage against him, and would be their justification for any attempt they should make upon him; for since the civil wars were ended, he had nothing else that he could be charged with. And they had good reason to decree a temple to Clemency, in token of their thanks for the mild use he made of his victory. For he not only pardoned many of those who fought against him, but, further, to some gave honours and offices; as particularly to Brutus and Cassius, who both of them were prætors. Pompey's images that were thrown down he set up again, upon which Cicero also said that by raising Pompey's statues he had fixed his own. When his friends advised him to have a guard, and several offered their services, he would not hear of it; but said it was better to suffer death once than always to live in fear of it. He looked upon the affections of the people to be the best and surest guard, and entertained them again with public feasting and general distributions of corn; and to gratify his army, he sent out colonies to several places, of which the most remarkable were Carthage and Corinth; which as before they had been ruined at the same time, so now were restored and repeopled together.

As for the men of high rank, he promised to some of them future consulships and prætorships, some he consoled with other offices and honours, and to all held out hopes of favour by the solicitude he showed to rule with the general good-will, insomuch that upon the death of Maximus one day before his consulship was ended, he made Caninius Revilus consul for that day. And when many went to pay the usual compliments and attentions to the new consul, "Let us make haste," said Cicero, "lest the man be gone out of his office before we come."

Cæsar was born to do great things, and had a passion after honour, and the many noble exploits he had done did not now serve as an inducement to him to sit still and reap the fruit of his past labours, but were incentives and encouragements to go on, and raised in him ideas of still greater actions, and a desire

of new glory, as if the present were all spent. It was in fact a sort of emulous struggle with himself, as it had been with another, how he might outdo his past actions by his future. In pursuit of these thoughts, he resolved to make war upon the Parthians, and when he had subdued them, to pass through Hyrcania; thence to march along by the Caspian Sea to Mount Caucasus, and so on about Pontus, till he came into Scythia; then to overrun all the countries bordering upon Germany, and Germany itself; and so to return through Gaul into Italy, after completing the whole circle of his intended empire, and bounding it on every side by the ocean. While preparations were making for this expedition, he proposed to dig through the isthmus on which Corinth stands; and appointed Anienus to superintend the work. He had also a design of diverting the Tiber, and carrying it by a deep channel directly from Rome to Circeii, and so into the sea near Tarracina, that there might be a safe and easy passage for all merchants who traded to Rome. Besides this, he intended to drain all the marshes by Pomentium and Setia, and gain ground enough from the water to employ many thousands of men in tillage. He proposed further to make great mounds on the shore nearest Rome, to hinder the sea from breaking in upon the land, to clear the coast at Ostia of all the hidden rocks and shoals that made it unsafe for shipping and to form ports and harbours fit to receive the large number of vessels that would frequent them.

These things were designed without being carried into effect; but his reformation of the calendar in order to rectify the irregularity of time was not only projected with great scientific ingenuity, but was brought to its completion, and proved of very great use. For it was not only in ancient time that the Romans had wanted a certain rule to make the revolutions of their months fall in with the course of the year, so that their festivals and solemn days for sacrifice were removed by little and little, till at last they came to be kept at seasons quite the contrary to what was at first intended, but even at this time the people had no way of computing the solar year; only the priests could say the time, and they, at their pleasure, without giving any notice, slipped in the intercalary month, which they called Mercedonius. Numa was the first who put in this month, but his expedient was but a poor one and quite inadequate to correct

all the errors that arose in the returns of the annual cycles, as we have shown in his life. Cæsar called in the best philosophers and mathematicians of his time to settle the point, and out of the systems he had before him formed a new and more exact method of correcting the calendar, which the Romans use to this day, and seem to succeed better than any nation in avoiding the errors occasioned by the inequality of the cycles. Yet even this gave offence to those who looked with an evil eye on his position, and felt oppressed by his power. Cicero the orator, when some one in his company chanced to say the next morning Lyra would rise, replied, "Yes, in accordance with the edict," as if even this were a matter of compulsion.

But that which brought upon him the most apparent and mortal hatred was his desire of being king; which gave the common people the first occasion to quarrel with him, and proved the most specious pretence to those who had been his secret enemies all along. Those who would have procured him that title gave it out that it was foretold in the Sibyls' books that the Romans should conquer the Parthians when they fought against them under the conduct of a king, but not before. And one day, as Cæsar was coming down from Alba to Rome, some were so bold as to salute him by the name of king; but he, finding the people disrelish it, seemed to resent it himself, and said his name was Cæsar, not king. Upon this there was a general silence, and he passed on looking not very well pleased or contented. Another time, when the senate had conferred on him some extravagant honours, he chanced to receive the message as he was sitting on the rostra, where, though the consuls and prætors themselves waited on him, attended by the whole body of the senate, he did not rise, but behaved himself to them as if they had been private men, and told them his honours wanted rather to be retrenched than increased. This treatment offended not only the senate, but the commonalty too, as if they thought the affront upon the senate equally reflected upon the whole republic; so that all who could decently leave him went off, looking much discomposed. Cæsar, perceiving the false step he had made, immediately retired home; and laying his throat bare, told his friends that he was ready to offer this to any one who would give the stroke. But afterwards he made the malady from which he suffered the excuse for his sitting, saying that those

who are attacked by it lose their presence of mind if they talk much standing; that they presently grow giddy, fall into convulsions, and quite lose their reason. But this was not the reality, for he would willingly have stood up to the senate, had not Cornelius Balbus, one of his friends, or rather flatterers, hindered him. "Will you not remember," said he, "you are Cæsar, and claim the honour which is due to your merit?"

He gave a fresh occasion of resentment by his affront to the tribunes. The Lupercalia were then celebrated, a feast at the first institution belonging, as some writers say, to the shepherds, and having some connection with the Arcadian Lycæ. Many young noblemen and magistrates run up and down the city with their upper garments off, striking all they meet with thongs of hide, by way of sport; and many women, even of the highest rank, place themselves in the way, and hold out their hands to the lash, as boys in a school do to the master, out of a belief that it procures an easy labour to those who are with child, and makes those conceive who are barren. Cæsar, dressed in a triumphal robe, seated himself in a golden chair at the rostra to view this ceremony. Antony, as consul, was one of those who ran this course, and when he came into the forum, and the people made way for him, he went up and reached to Cæsar a diadem wreathed with laurel. Upon this there was a shout, but only a slight one, made by the few who were planted there for that purpose; but when Cæsar refused it, there was universal applause. Upon the second offer, very few, and upon the second refusal, all again applauded. Cæsar finding it would not take, rose up, and ordered the crown to be carried into the capitol. Cæsar's statues were afterwards found with royal diadems on their heads. Flavius and Marullus, two tribunes of the people, went presently and pulled them off, and having apprehended those who first saluted Cæsar as king committed them to prison. The people followed them with acclamations, and called them by the name of Brutus, because Brutus was the first who ended the succession of kings, and transferred the power which before was lodged in one man into the hands of the senate and people. Cæsar so far resented this, that he displaced Marullus and Flavius; and in urging his charges against them, at the same time ridiculed the people, by himself giving the men more than once the names of Bruti and Cumæi.

This made the multitude turn their thoughts to Marcus Brutus, who, by his father's side, was thought to be descended from that first Brutus, and by his mother's side from the Servilii, another noble family, being besides nephew and son-in-law to Cato. But the honours and favours he had received from Cæsar took off the edge from the desires he might himself have felt for overthrowing the new monarchy. For he had not only been pardoned himself after Pompey's defeat at Pharsalia, and had procured the same grace for many of his friends, but was one in whom Cæsar had a particular confidence. He had at that time the most honourable prætorship for the year, and was named for the consulship four years after, being preferred before Cassius, his competitor. Upon the question as to the choice, Cæsar, it is related, said that Cassius had the fairer pretensions, but that he could not pass by Brutus. Nor would he afterwards listen to some who spoke against Brutus, when the conspiracy against him was already afoot, but laying his hand on his body, said to the informers, "Brutus will wait for this skin of mine," intimating that he was worthy to bear rule on account of his virtue, but would not be base and ungrateful to gain it. Those who desired a change, and looked on him as the only, or at least the most proper, person to effect it, did not venture to speak with him; but in the night-time laid papers about his chair of state, where he used to sit and determine causes, with such sentences in them as, "You are asleep, Brutus," "You are no longer Brutus." Cassius, when he perceived his ambition a little raised upon this, was more instant than before to work him yet further, having himself a private grudge against Cæsar for some reasons that we have mentioned in the Life of Brutus. Nor was Cæsar without suspicions of him, and said once to his friends, "What do you think Cassius is aiming at? I don't like him, he looks so pale." And when it was told him that Antony and Dolabella were in a plot against him, he said he did not fear such fat, luxurious men, but rather the pale, lean fellows, meaning Cassius and Brutus.

Fate, however, is to all appearance more unavoidable than unexpected. For many strange prodigies and apparitions are said to have been observed shortly before this event. As to the lights in the heavens, the noises heard in the night, and the wild birds which perched in the forum, these are not perhaps

worth taking notice of in so great a case as this. Strabo, the philosopher, tells us that a number of men were seen, looking as if they were heated through with fire, contending with each other; that a quantity of flame issued from the hand of a soldier's servant, so that they who saw it thought he must be burnt, but that after all he had no hurt. As Cæsar was sacrificing, the victim's heart was missing, a very bad omen, because no living creature can subsist without a heart. One finds it also related by many that a soothsayer bade him prepare for some great danger on the Ides of March. When this day was come, Cæsar, as he went to the senate, met his soothsayer, and said to him by way of raillery, "The Ides of March are come," who answered him calmly, "Yes, they are come, but they are not past." The day before his assassination he supped with Marcus Lepidus; and as he was signing some letters according to his custom, as he reclined at table, there arose a question what sort of death was the best. At which he immediately, before any one could speak, said, "A sudden one."

After this, as he was in bed with his wife, all the doors and windows of the house flew open together; he was startled at the noise, and the light which broke into the room, and sat up in his bed, where by the moonshine he perceived Calpurnia fast asleep, but heard her utter in her dream some indistinct words and inarticulate groans. She fancied at that time she was weeping over Cæsar, and holding him butchered in her arms. Others say this was not her dream, but that she dreamed that a pinnacle, which the senate, as Livy relates, had ordered to be raised on Cæsar's house by way of ornament and grandeur, was tumbling down, which was the occasion of her tears and ejaculations. When it was day, she begged of Cæsar, if it were possible, not to stir out, but to adjourn the senate to another time; and if he slighted her dreams, that she would be pleased to consult his fate by sacrifices and other kinds of divination. Nor was he himself without some suspicion and fears; for he never before discovered any womanish superstition in Calpurnia, whom he now saw in such great alarm. Upon the report which the priests made to him, that they had killed several sacrifices, and still found them inauspicious, he resolved to send Antony to dismiss the senate.

In this junction, Decimus Brutus, surnamed Albinus, one

whom Cæsar had such confidence in that he made him his second heir, who nevertheless was engaged in the conspiracy with the other Brutus and Cassius, fearing lest if Cæsar should put off the senate to another day, the business might get wind, spoke scoffingly and in mockery of the diviners, and blamed Cæsar for giving the senate so fair an occasion of saying he had put a slight upon them, for that they were met upon his summons, and were ready to vote unanimously that he should be declared king of all the provinces out of Italy, and might wear a diadem in any other place but Italy, by sea or land. If any one should be sent to tell them they might break up for the present, and meet again when Calpurnia should chance to have better dreams, what would his enemies say? Or who would with any patience hear his friends, if they should presume to defend his government as not arbitrary and tyrannical? But if he was possessed so far as to think this day unfortunate, yet it were more decent to go himself to the senate, and to adjourn it in his own person. Brutus, as he spoke these words, took Cæsar by the hand, and conducted him forth. He was not gone far from the door, when a servant of some other person's made towards him, but not being able to come up to him, on account of the crowd of those who pressed about him, he made his way into the house, and committed himself to Calpurnia, begging of her to secure him till Cæsar returned, because he had matters of great importance to communicate to him.

Artemidorus, a Cnidian, a teacher of Greek logic, and by that means so far acquainted with Brutus and his friends as to have got into the secret, brought Cæsar in a small written memorial the heads of what he had to depose. He had observed that Cæsar, as he received any papers, presently gave them to the servants who attended on him; and therefore came as near to him as he could, and said, "Read this, Cæsar, alone, and quickly, for it contains matter of great importance which nearly concerns you." Cæsar received it, and tried several times to read it, but was still hindered by the crowd of those who came to speak to him. However, he kept it in his hand by itself till he came into the senate. Some say it was another who gave Cæsar this note, and that Artemidorus could not get to him, being all along kept off by the crowd.

All these things might happen by chance. But the place

which was destined for the scene of this murder, in which the senate met that day, was the same in which Pompey's statue stood, and was one of the edifices which Pompey had raised and dedicated with his theatre to the use of the public, plainly showing that there was something of a supernatural influence which guided the action and ordered it to that particular place. Cassius, just before the act, is said to have looked towards Pompey's statue, and silently implored his assistance, though he had been inclined to the doctrines of Epicurus. But this occasion, and the instant danger, carried him away out of all his reasonings, and filled him for the time with a sort of inspiration. As for Antony, who was firm to Cæsar, and a strong man, Brutus Albinus kept him outside the house, and delayed him with a long conversation contrived on purpose. When Cæsar entered, the senate stood up to show their respect to him, and of Brutus's confederates, some came about his chair and stood behind it, others met him, pretending to add their petitions to those of Tillius Cimber, in behalf of his brother, who was in exile; and they followed him with their joint applications till he came to his seat. When he was sat down, he refused to comply with their requests, and upon their urging him further began to reproach them severely for their importunities, when Tillius, laying hold of his robe with both his hands, pulled it down from his neck, which was the signal for the assault. Casca gave him the first cut in the neck, which was not mortal nor dangerous, as coming from one who at the beginning of such a bold action was probably very much disturbed; Cæsar immediately turned about, and laid his hand upon the dagger and kept hold of it. And both of them at the same time cried out, he that received the blow, in Latin, "Vile Casca, what does this mean?" and he that gave it, in Greek to his brother, "Brother, help!" Upon this first onset, those who were not privy to the design were astonished, and their horror and amazement at what they saw were so great that they durst not fly nor assist Cæsar, nor so much as speak a word. But those who came prepared for the business enclosed him on every side, with their naked daggers in their hands. Which way soever he turned he met with blows, and saw their swords levelled at his face and eyes, and was encompassed like a wild beast in the toils on every side. For it had been agreed they should each of them make a thrust at him, and flesh themselves

with his blood; for which reason Brutus also gave him one stab in the groin. Some say that he fought and resisted all the rest, shifting his body to avoid the blows, and calling out for help, but that when he saw Brutus's sword drawn, he covered his face with his robe and submitted, letting himself fall, whether it were by chance or that he was pushed in that direction by his murderers, at the foot of the pedestal on which Pompey's statue stood, and which was thus wetted with his blood. So that Pompey himself seemed to have presided, as it were, over the revenge done upon his adversary, who lay here at his feet, and breathed out his soul through his multitude of wounds, for they say he received three-and-twenty. And the conspirators themselves were many of them wounded by each other, whilst they all levelled their blows at the same person.

When Cæsar was despatched, Brutus stood forth to give a reason for what they had done, but the senate would not hear him, but flew out of doors in all haste, and filled the people with so much alarm and distraction, that some shut up their houses, others left their counters and shops. All ran one way or the other, some to the place to see the sad spectacle, others back again after they had seen it. Antony and Lepidus, Cæsar's most faithful friends, got off privately, and hid themselves in some friends' houses. Brutus and his followers, being yet hot from the deed, marched in a body from the senate-house to the capitol with their drawn swords, not like persons who thought of escaping, but with an air of confidence and assurance, and as they went along, called to the people to resume their liberty, and invited the company of any more distinguished people whom they met. And some of these joined the procession and went up along with them, as if they also had been of the conspiracy, and could claim a share in the honour of what had been done. As, for example, Caius Octavius and Lentulus Spinther, who suffered afterwards for their vanity, being taken off by Antony and the young Cæsar, and lost the honour they desired, as well as their lives, which it cost them, since no one believed they had any share in the action. For neither did those who punished them profess to revenge the fact, but the ill-will. The day after, Brutus with the rest came down from the capitol and made a speech to the people, who listened without expressing either any pleasure or resentment, but showed by their silence that they pitied Cæsar

and respected Brutus. The senate passed acts of oblivion for what was past, and took measures to reconcile all parties. They ordered that Cæsar should be worshipped as a divinity, and nothing, even of the slightest consequence, should be revoked which he had enacted during his government. At the same time they gave Brutus and his followers the command of provinces, and other considerable posts. So that all the people now thought things were well settled, and brought to the happiest adjustment.

But when Cæsar's will was opened, and it was found that he had left a considerable legacy to each one of the Roman citizens, and when his body was seen carried through the market-place all mangled with wounds, the multitude could no longer contain themselves within the bounds of tranquillity and order, but heaped together a pile of benches, bars, and tables, which they placed the corpse on, and setting fire to it, burnt it on them. Then they took brands from the pile and ran some to fire the houses of the conspirators, others up and down the city, to find out the men and tear them to pieces, but met, however, with none of them, they having taken effectual care to secure themselves.

One Cinna, a friend of Cæsar's, chanced the night before to have an odd dream. He fancied that Cæsar invited him to supper, and that upon his refusal to go with him, Cæsar took him by the hand and forced him, though he hung back. Upon hearing the report that Cæsar's body was burning in the market-place, he got up and went thither, out of respect to his memory, though his dream gave him some ill apprehensions, and though he was suffering from a fever. One of the crowd who saw him there asked another who that was, and having learned his name, told it to his neighbour. It presently passed for a certainty that he was one of Cæsar's murderers, as, indeed, there was another Cinna, a conspirator, and they, taking this to be the man, immediately seized him and tore him limb from limb upon the spot.

Brutus and Cassius, frightened at this, within a few days retired out of the city. What they afterwards did and suffered, and how they died, is written in the Life of Brutus. Cæsar died in his fifty-sixth year, not having survived Pompey above four years. That empire and power which he had pursued through the whole course of his life with so much hazard, he did at last with much difficulty compass, but reaped no other fruits from it

than the empty name and invidious glory. But the great genius which attended him through his lifetime even after his death remained as the avenger of his murder, pursuing through every sea and land all those who were concerned in it, and suffering none to escape, but reaching all who in any sort or kind were either actually engaged in the fact, or by their counsels any way promoted it.

The most remarkable of mere human coincidences was that which befell Cassius, who, when he was defeated at Philippi, killed himself with the same dagger which he had made use of against Cæsar. The most signal preternatural appearances were the great comet, which shone very bright for seven nights after Cæsar's death, and then disappeared, and the dimness of the sun, whose orb continued pale and dull for the whole of that year, never showing its ordinary radiance at its rising, and giving but a weak and feeble heat. The air consequently was damp and gross for want of stronger rays to open and rarefy it. The fruits, for that reason, never properly ripened, and began to wither and fall off for want of heat before they were fully formed. But above all, the phantom which appeared to Brutus showed the murder was not pleasing to the gods. The story of it is this.

Brutus, being to pass his army from Abydos to the continent on the other side, laid himself down one night, as he used to do, in his tent, and was not asleep, but thinking of his affairs, and what events he might expect. For he is related to have been the least inclined to sleep of all men who have commanded armies, and to have had the greatest natural capacity for continuing awake, and employing himself without need of rest. He thought he heard a noise at the door of his tent, and looking that way, by the light of his lamp, which was almost out, saw a terrible figure, like that of a man, but of unusual stature and severe countenance. He was somewhat frightened at first, but seeing it neither did nor spoke anything to him, only stood silently by his bedside, he asked who it was. The spectre answered him, "Thy evil genius, Brutus, thou shalt see me at Philippi." Brutus answered courageously, "Well, I shall see you," and immediately the appearance vanished. When the time was come, he drew up his army near Philippi against Antony and Cæsar, and in the first battle won the day, routed the enemy, and plundered Cæsar's camp. The night before the second

battle, the same phantom appeared to him again, but spoke not a word. He presently understood his destiny was at hand, and exposed himself to all the danger of the battle. Yet he did not die in the fight, but seeing his men defeated, got up to the top of a rock, and there presenting his sword to his naked breast, and assisted as they say, by a friend, who helped him to give the thrust, met his death.

DEMOSTHENES

WHOEVER it was, Sosius, that wrote the poem in honour of Alcibiades, upon his winning the chariot-race at the Olympian Games, whether it were Euripides, as is most commonly thought, or some other person, he tells us that to a man's being happy it is in the first place requisite he should be born in "some famous city." But for him that would attain to true happiness, which for the most part is placed in the qualities and disposition of the mind, it is, in my opinion, of no other disadvantage to be of a mean, obscure country, than to be born of a small or plain-looking woman. For it were ridiculous to think that Iulis, a little part of Ceos, which itself is no great island, and Ægina, which an Athenian once said ought to be removed, like a small eyesore, from the port of Piræus, should breed good actors and poets, and yet should never be able to produce a just, temperate, wise, and high-minded man. Other arts, whose end it is to acquire riches or honour, are likely enough to wither and decay in poor and undistinguished towns; but virtue, like a strong and durable plant, may take root and thrive in any place where it can lay hold of an ingenuous nature, and a mind that is industrious. I, for my part, shall desire that for any deficiency of mine in right judgment or action, I myself may be, as in fairness, held accountable, and shall not attribute it to the obscurity of my birthplace.

But if any man undertake to write a history that has to be collected from materials gathered by observation and the read-

ing of works not easy to be got in all places, nor written always in his own language, but many of them foreign and dispersed in other hands, for him, undoubtedly, it is in the first place and above all things most necessary to reside in some city of good note, addicted to liberal arts, and populous; where he may have plenty of all sorts of books, and upon inquiry may hear and inform himself of such particulars as, having escaped the pens of writers, are more faithfully preserved in the memories of men, lest his work be deficient in many things, even those which it can least dispense with.

But for me, I live in a little town, where I am willing to continue, lest it should grow less; and having had no leisure, while I was in Rome and other parts of Italy, to exercise myself in the Roman language, on account of public business and of those who came to be instructed by me in philosophy, it was very late, and in the decline of my age, before I applied myself to the reading of Latin authors. Upon which that which happened to me may seem strange, though it be true; for it was not so much by the knowledge of words that I came to the understanding of things, as by my experience of things I was enabled to follow the meaning of words. But to appreciate the graceful and ready pronunciation of the Roman tongue, to understand the various figures and connection of words, and such other ornaments, in which the beauty of speaking consists, is, I doubt not, an admirable and delightful accomplishment; but it requires a degree of practice and study which is not easy, and will better suit those who have more leisure, and time enough yet before them for the occupation.

And so in this fifth book of my *Parallel Lives*, in giving an account of Demosthenes and Cicero, my comparison of their natural dispositions and their characters will be formed upon their actions and their lives as statesmen, and I shall not pretend to criticise their orations one against the other, to show which of the two was the more charming or the more powerful speaker. For there, as Ion says—

“We are but like a fish upon dry land;”

a proverb which Cæcilius perhaps forgot, when he employed his always adventurous talents in so ambitious an attempt as a comparison of Demosthenes and Cicero; and, possibly, if it were

a thing obvious and easy for every man to *know himself*, the precept had not passed for an oracle.

The divine power seems originally to have designed Demosthenes and Cicero upon the same plan, giving them many similarities in their natural characters, as their passion for distinction and their love of liberty in civil life, and their want of courage in dangers and war, and at the same time also to have added many accidental resemblances. I think there can hardly be found two other orators, who, from small and obscure beginnings, became so great and mighty; who both contested with kings and tyrants; both lost their daughters, were driven out of their country, and returned with honour; who, flying from thence again, were both seized upon by their enemies, and at last ended their lives with the liberty of their countrymen. So that if we were to suppose there had been a trial of skill between nature and fortune, as there is sometimes between artists, it would be hard to judge whether that succeeded best in making them alike in their dispositions and manners, or this in the coincidence of their lives. We will speak of the eldest first.

Demosthenes, the father of Demosthenes, was a citizen of good rank and quality, as Theopompus informs us, surnamed the Sword-maker, because he had a large workhouse, and kept servants skilful in that art at work. But of that which Æschines the orator said of his mother, that she was descended of one Gylon, who fled his country upon an accusation of treason, and of a barbarian woman, I can affirm nothing, whether he spoke true, or slandered and maligned her. This is certain, that Demosthenes, being as yet but seven years old, was left by his father in affluent circumstances, the whole value of his estate being little short of fifteen talents, and that he was wronged by his guardians, part of his fortune being embezzled by them, and the rest neglected; insomuch that even his teachers were defrauded of their salaries. This was the reason that he did not obtain the liberal education that he should have had; besides that, on account of weakness and delicate health, his mother would not let him exert himself, and his teachers forbore to urge him. He was meagre and sickly from the first, and hence had his nickname of Batalus given him, it is said, by the boys, in derision of his appearance; Batalus being, as some tell us, a certain enervated flute-player, in ridicule of whom Antiphanes

wrote a play. Others speak of Batalus as a writer of wanton verses and drinking songs. And it would seem that some part of the body, not decent to be named, was at that time called *batalus* by the Athenians. But the name of *Argas*, which also they say was a nickname of Demosthenes, was given him for his behaviour, as being savage and spiteful, *argas* being one of the poetical words for a snake; or for his disagreeable way of speaking, *Argas* being the name of a poet who composed very harshly and disagreeably. So much, as Plato says, for such matters.

The first occasion of his eager inclination to oratory, they say, was this. Callistratus, the orator, being to plead in open court for Oropus, the expectation of the issue of that cause was very great, as well for the ability of the orator, who was then at the height of his reputation, as also for the fame of the action itself. Therefore, Demosthenes, having heard the tutors and schoolmasters agreeing among themselves to be present at this trial, with much importunity persuades his tutor to take him along with him to the hearing; who, having some acquaintance with the doorkeepers, procured a place where the boy might sit unseen, and hear what was said. Callistratus having got the day, and being much admired, the boy began to look upon his glory with a kind of emulation, observing how he was courted on all hands, and attended on his way by the multitude; but his wonder was more than all excited by the power of his eloquence, which seemed able to subdue and win over anything. From this time, therefore, bidding farewell to other sorts of learning and study, he now began to exercise himself, and to take pains in declaiming, as one that meant to be himself also an orator. He made use of Isæus as his guide to the art of speaking, though Isocrates at that time was giving lessons; whether, as some say, because he was an orphan, and was not able to pay Isocrates his appointed fee of ten minæ, or because he preferred Isæus's speaking, as being more business-like and effective in actual use. Hermippus says that he met with certain memoirs without any author's name, in which it was written that Demosthenes was a scholar to Plato, and learnt much of his eloquence from him; and he also mentions Ctesibius, as reporting from Callias of Syracuse and some others, that Demosthenes secretly obtained a knowledge of the systems of Isocrates and Alcidas, and mastered them thoroughly.

As soon, therefore, as he was grown up to man's estate, he began to go to law with his guardians, and to write orations against them; who, in the meantime, had recourse to various subterfuges and pleas for new trials, and Demosthenes, though he was thus, as Thucydides says, taught his business in dangers, and by his own exertions was successful in his suit, was yet unable for all this to recover so much as a small fraction of his patrimony. He only attained some degree of confidence in speaking, and some competent experience in it. And having got a taste of the honour and power which are acquired by pleadings, he now ventured to come forth, and to undertake public business. And, as it is said of Laomedon, the Orchomenian, that, by advice of his physician, he used to run long distances to keep off some disease of his spleen, and by that means having, through labour and exercise, framed the habit of his body, he betook himself to the great garland games, and became one of the best runners at the long race; so it happened to Demosthenes, who, first venturing upon oratory for the recovery of his own private property, by this acquired ability in speaking, and at length, in public business, as it were in the great games, came to have the pre-eminence of all competitors in the assembly. But when he first addressed himself to the people, he met with great discouragements, and was derided for his strange and uncouth style, which was cumbered with long sentences and tortured with formal arguments to a most harsh and disagreeable excess. Besides, he had, it seems, a weakness in his voice, a perplexed and indistinct utterance and a shortness of breath, which, by breaking and disjointing his sentences, much obscured the sense and meaning of what he spoke. So that in the end being quite disheartened, he forsook the assembly; and as he was walking carelessly and sauntering about the Piræus, Eunomus, the Thriasian, then a very old man, seeing him, upbraided him, saying that his diction was very much like that of Pericles, and that he was wanting to himself through cowardice and meanness of spirit, neither bearing up with courage against popular outcry, nor fitting his body for action, but suffering it to languish through mere sloth and negligence.

Another time, when the assembly had refused to hear him, and he was going home with his head muffled up, taking it very heavily, they relate that Satyrus, the actor, followed him, and being his familiar acquaintance, entered into conversation

with him. To whom, when Demosthenes bemoaned himself, that having been the most industrious of all the pleaders, and having almost spent the whole strength and vigour of his body in that employment, he could not yet find any acceptance with the people, that drunken sots, mariners, and illiterate fellows were heard, and had the hustings for their own, while he himself was despised, "You say true, Demosthenes," replied Satyrus, "but I will quickly remedy the cause of all this, if you will repeat to me some passage out of Euripides or Sophocles." Which when Demosthenes had pronounced, Satyrus presently taking it up after him, gave the same passage, in his rendering of it, such a new form, by accompanying it with the proper mien and gesture, that to Demosthenes it seemed quite another thing. By this, being convinced how much grace and ornament language acquires from action, he began to esteem it a small matter, and as good as nothing for a man to exercise himself in declaiming, if he neglected enunciation and delivery. Hereupon he built himself a place to study in under ground (which was still remaining in our time), and hither he would come constantly every day to form his action and to exercise his voice; and here he would continue, oftentimes without intermission, two or three months together, shaving one half of his head, that so for shame he might not go abroad, though he desired it ever so much.

Nor was this all, but he also made his conversation with people abroad, his common speech, and his business, subservient to his studies, taking from hence occasions and arguments as matter to work upon. For as soon as he was parted from his company, down he would go at once into his study, and run over everything in order that had passed, and the reasons that might be alleged for and against it. Any speeches, also, that he was present at, he would go over again with himself, and reduce into periods; and whatever others spoke to him, or he to them, he would correct, transform, and vary several ways. Hence it was that he was looked upon as a person of no great natural genius, but one who owed all the power and ability he had in speaking to labour and industry. Of the truth of which it was thought to be no small sign that he was very rarely heard to speak upon the occasion, but though he were by name frequently called upon by the people, as he sat in the assembly, yet he

would not rise unless he had previously considered the subject, and came prepared for it. So that many of the popular pleaders used to make it a jest against him; and Pytheas once, scoffing at him, said that his arguments smelt of the lamp. To which Demosthenes gave the sharp answer, "It is true, indeed, Pytheas, that your lamp and mine are not conscious of the same things." To others, however, he would not much deny it, but would admit frankly enough, that he neither entirely wrote his speeches beforehand, nor yet spoke wholly extempore. And he would affirm that it was the more truly popular act to use premeditation, such preparation being a kind of respect to the people; whereas, to slight and take no care how what is said is likely to be received by the audience, shows something of an oligarchical temper, and is the course of one that intends force rather than persuasion. Of his want of courage and assurance to speak offhand, they make it also another argument that, when he was at a loss and discomposed, Demades would often rise up on the sudden to support him, but he was never observed to do the same for Demades.

Whence then, may some say, was it, that Æschines speaks of him as a person so much to be wondered at for his boldness in speaking? Or, how could it be, when Python, the Byzantine, with so much confidence and such a torrent of words invighed against the Athenians, that Demosthenes alone stood up to oppose him? Or when Lamarchus, the Myrinæan, had written a panegyric upon King Philip and Alexander, in which he uttered many things in reproach of the Thebans and Olynthians, and at the Olympic Games recited it publicly, how was it that he, rising up, and recounting historically and demonstratively what benefits and advantages all Greece had received from the Thebans and Chalcidians, and, on the contrary, what mischiefs the flatterers of the Macedonians had brought upon it, so turned the minds of all that were present that the sophist, in alarm at the outcry against him, secretly made his way out of the assembly? But Demosthenes, it should seem, regarded other points in the character of Pericles to be unsuited to him; but his reserve and his sustained manner, and his forbearing to speak on the sudden, or upon every occasion, as being the things to which principally he owed his greatness, these he followed, and endeavoured to imitate, neither wholly neglecting the glory

which present occasion offered, nor yet willing too often to expose his faculty to the mercy of chance. For, in fact, the orations which were spoken by him had much more of boldness and confidence in them than those that he wrote, if we may believe Eratosthenes, Demetrius the Phalerian, and the Comedians. Eratosthenes says that often in his speaking he would be transported into a kind of ecstasy, and Demetrius, that he uttered the famous metrical adjuration to the people—

“By the earth, the springs, the rivers, and the streams,”

as a man inspired and beside himself. One of the comedians calls him a *rhopoperperethras*, and another scoffs at him for his use of antithesis:—

“And what he took, took back; a phrase to please,
The very fancy of Demosthenes.”

Unless, indeed, this also is meant by Antiphanes for a jest upon the speech on Halonesus, which Demosthenes advised the Athenians not to take at Philip's hands, but to take back.

All, however, used to consider Demades, in the mere use of his natural gifts, an orator impossible to surpass, and that in what he spoke on the sudden, he excelled all the study and preparation of Demosthenes. And Ariston, the Chian, has recorded a judgment which Theophrastus passed upon the orators; for being asked what kind of orator he accounted Demosthenes, he answered, “Worthy of the city of Athens;” and then what he thought of Demades, he answered, “Above it.” And the same philosopher reports that Polyeuctus, the Sphettian, one of the Athenian politicians about that time, was wont to say that Demosthenes was the greatest orator, but Phocion the ablest, as he expressed the most sense in the fewest words. And, indeed, it is related that Demosthenes himself, as often as Phocion stood up to plead against him, would say to his acquaintance, “Here comes the knife to my speech.” Yet it does not appear whether he had this feeling for his powers of speaking, or for his life and character, and meant to say that one word or nod from a man who was really trusted would go further than a thousand lengthy periods from others.

Demetrius, the Phalerian, tells us that he was informed by Demosthenes himself, now grown old, that the ways he made

use of to remedy his natural bodily infirmities and defects were such as these; his inarticulate and stammering pronunciation he overcame and rendered more distinct by speaking with pebbles in his mouth; his voice he disciplined by declaiming and reciting speeches or verses when he was out of breath, while running or going up steep places; and that in his house he had a large looking-glass, before which he would stand and go through his exercises. It is told that some one once came to request his assistance as a pleader, and related how he had been assaulted and beaten. "Certainly," said Demosthenes, "nothing of the kind can have happened to you." Upon which the other, raising his voice, exclaimed loudly, "What, Demosthenes, nothing has been done to me?" "Ah," replied Demosthenes, "now I hear the voice of one that has been injured and beaten." Of so great consequence towards the gaining of belief did he esteem the tone and action of the speaker. The action which he used himself was wonderfully pleasing to the common people, but by well-educated people, as, for example, by Demetrius, the Phalerian, it was looked upon as mean, humiliating, and unmanly. And Hermippus says of Æsion, that, being asked his opinion concerning the ancient orators, and those of his own time, he answered that it was admirable to see with what composure and in what high style they addressed themselves to the people; but that the orations of Demosthenes, when they are read, certainly appear to be superior in point of construction, and more effective. His written speeches, beyond all question, are characterised by austere tone and by their severity. In his extempore retorts and rejoinders, he allowed himself the use of jest and mockery. When Demades said, "Demosthenes teach me! So might the sow teach Minerva!" he replied, "Was it this Minerva, that was lately found playing the harlot in Collytus?" When a thief, who had the nickname of the Brazen, was attempting to upbraid him for sitting up late, and writing by candle-light, "I know very well," said he, "that you had rather have all lights out; and wonder not, O ye men of Athens, at the many robberies which are committed, since we have thieves of brass and walls of clay." But on these points, though we have much more to mention, we will add nothing at present. We will proceed to take an estimate of his character from his actions and his life as a statesman.

His first entering into public business was much about the time of the Phocian war, as himself affirms, and may be collected from his Philippic orations. For of these, some were made after that action was over, and the earliest of them refer to its concluding events. It is certain that he engaged in the accusation of Midias when he was but two-and-thirty years old, having as yet no interest or reputation as a politician. And this it was, I consider, that induced him to withdraw the action, and accept a sum of money as a compromise. For of himself—

“He was no easy or good-natured man,”

but of a determined disposition, and resolute to see himself righted; however, finding it a hard matter and above his strength to deal with Midias, a man so well secured on all sides with money, eloquence, and friends, he yielded to the entreaties of those who interceded for him. But had he seen any hopes or possibility of prevailing, I cannot believe that three thousand drachmas could have taken off the edge of his revenge. The object which he chose for himself in the commonwealth was noble and just, the defence of the Grecians against Philip; and in this he behaved himself so worthily that he soon grew famous, and excited attention everywhere for his eloquence and courage in speaking. He was admired through all Greece, the King of Persia courted him, and by Philip himself he was more esteemed than all the other orators. His very enemies were forced to confess that they had to do with a man of mark; for such a character even Æschines and Hyperides give him, where they accuse and speak against him.

So that I cannot imagine what ground Theopompus had to say that Demosthenes was of a fickle, unsettled disposition, and could not long continue firm either to the same men or the same affairs; whereas the contrary is most apparent, for the same party and post in politics which he held from the beginning, to these he kept constant to the end; and was so far from leaving them while he lived that he chose rather to forsake his life than his purpose. He was never heard to apologise for shifting sides like Demades, who would say he often spoke against himself, but never against the city; nor as Melanopus, who, being generally against Callistratus, but being often bribed off with money, was wont to tell the people, “The man indeed is

my enemy, but we must submit for the good of our country;" nor again as Nicodemus, the Messenian, who having first appeared on Cassander's side, and afterwards taken part with Demetrius, said the two things were not in themselves contrary, it being always most advisable to obey the conqueror. We have nothing of this kind to say against Demosthenes, as one who would turn aside or prevaricate, either in word or deed. There could not have been less variation in his public acts if they had all been played, so to say, from first to last, from the same score. Panætius, the philosopher, said that most of his orations are so written as if they were to prove this one conclusion, that what is honest and virtuous is for itself only to be chosen; as that of the Crown, that against Aristocrates, that for the Immunities, and the Philippics; in all which he persuades his fellow-citizens to pursue not that which seems most pleasant, easy, or profitable; but declares, over and over again, that they ought in the first place to prefer that which is just and honourable before their own safety and preservation. So that if he had kept his hands clean, if his courage for the wars had been answerable to the generosity of his principles, and the dignity of his orations, he might deservedly have his name placed, not in the number of such orators as Mærocles, Polyeuctus, and Hyperides, but in the highest rank with Cimon, Thucydides, and Pericles.

Certainly amongst those who were contemporary with him, Phocion, though he appeared on the less commendable side in the commonwealth, and was counted as one of the Macedonian party, nevertheless, by his courage and his honesty, procured himself a name not inferior to these of Ephialtes, Aristides, and Cimon. But Demosthenes, being neither fit to be relied on for courage in arms, as Demetrius says, nor on all sides inaccessible to bribery (for how invincible soever he was against the gifts of Philip and the Macedonians, yet elsewhere he lay open to assault, and was overpowered by the gold which came down from Susa and Ecbatana), was therefore esteemed better able to recommend than to imitate the virtues of past times. And yet (excepting only Phocion), even in his life and manners, he far surpassed the other orators of his time. None of them addressed the people so boldly; he attacked the faults, and opposed himself to the unreasonable desires of the multitude, as may be seen in his orations. Theopompus writes, that the Athenians

having by name selected Demosthenes, and called upon him to accuse a certain person, he refused to do it; upon which the assembly being all in an uproar, he rose up and said, "Your counsellor, whether you will or no, O ye men of Athens, you shall always have me; but a sycophant or false accuser, though you would have me, I shall never be." And his conduct in the case of Antiphon was perfectly aristocratical; whom, after he had been acquitted in the assembly, he took and brought before the court of Areopagus, and, setting at naught the displeasure of the people, convicted him there of having promised Philip to burn the arsenal; whereupon the man was condemned by that court, and suffered for it. He accused, also, Theoris, the priestess, amongst other misdemeanours, of having instructed and taught the slaves to deceive and cheat their masters, for which the sentence of death was passed upon her, and she was executed.

The oration which Apollodorus made use of, and by it carried the cause against Timotheus, the general, in an action of debt, it is said was written for him by Demosthenes; as also those against Phormion and Stephanus, in which latter case he was thought to have acted dishonourably, for the speech which Phormion used against Apollodorus was also of his making; he, as it were, having simply furnished two adversaries out of the same shop with weapons to wound one another. Of his orations addressed to the public assemblies, that against Androtion, and those against Timocrates and Aristocrates, were written for others, before he had come forward himself as a politician. They were composed, it seems, when he was but seven or eight and twenty years old. That against Aristogiton, and that for the Immunities, he spoke himself, at the request, as he says, of Ctesippus, the son of Chabrias, but, as some say, out of courtship to the young man's mother. Though, in fact, he did not marry her, for his wife was a woman of Samos, as Demetrius, the Magnesian, writes, in his book on Persons of the same Name. It is not certain whether his oration against Æschines, for Misconduct as Ambassador, was ever spoken; although Idomeneus says that Æschines wanted only thirty voices to condemn him. But this seems not to be correct, at least so far as may be conjectured from both their orations concerning the Crown; for in these, neither of them speaks clearly or directly of it, as a cause that ever came to trial. But let others decide this controversy.

It was evident, even in time of peace, what course Demosthenes would steer in the commonwealth; for whatever was done by the Macedonian, he criticised and found fault with, and upon all occasions was stirring up the people of Athens, and inflaming them against him. Therefore, in the court of Philip, no man was so much talked of, or of so great account as he; and when he came thither, one of the ten ambassadors who were sent into Macedonia, though all had audience given them, yet his speech was answered with most care and exactness. But in other respects, Philip entertained him not so honourably as the rest, neither did he show him the same kindness and civility with which he applied himself to the party of Æschines and Philocrates. So that, when the others commended Philip for his able speaking, his beautiful person, nay, and also for his good companionship in drinking, Demosthenes could not refrain from cavilling at these praises; the first, he said, was a quality which might well enough become a rhetorician, the second a woman, and the last was only the property of a sponge; no one of them was the proper commendation of a prince.

But when things came at last to war, Philip on the one side being not able to live in peace, and the Athenians, on the other side, being stirred up by Demosthenes, the first action he put them upon was the reducing of Eubœa, which, by the treachery of the tyrants, was brought under subjection to Philip. And on his proposition, the decree was voted, and they crossed over thither and chased the Macedonians out of the island. The next was the relief of the Byzantines and Perinthians, whom the Macedonians at that time were attacking. He persuaded the people to lay aside their enmity against these cities, to forget the offences committed by them in the Confederate War, and to send them such succours as eventually saved and secured them. Not long after, he undertook an embassy through the states of Greece, which he solicited and so far incensed against Philip that, a few only excepted, he brought them all into a general league. So that, besides the forces composed of the citizens themselves, there was an army consisting of fifteen thousand foot and two thousand horse, and the money to pay these strangers was levied and brought in with great cheerfulness. On which occasion it was, says Theophrastus, on the allies requesting that their contributions for the war might be ascertained and stated, Crobylus, the orator, made use of the saying, "War can't be

fed at so much a day." Now was all Greece up in arms, and in great expectation what would be the event. The Eubœans, the Achæans, the Corinthians, the Megarians, the Leucadians, and Corcyræans, their people and their cities, were all joined together in a league. But the hardest task was yet behind, left for Demosthenes, to draw the Thebans into this confederacy with the rest. Their country bordered next upon Attica, they had great forces for the war, and at that time they were accounted the best soldiers of all Greece, but it was no easy matter to make them break with Philip, who, by many good offices, had so lately obliged them in the Phocian war; especially considering how the subjects of dispute and variance between the two cities were continually renewed and exasperated by petty quarrels, arising out of the proximity of their frontiers.

But after Philip, being now grown high and puffed up with his good success at Amphissa, on a sudden surprised Elatea and possessed himself of Phocis, and the Athenians were in a great consternation, none durst venture to rise up to speak, no one knew what to say, all were at a loss, and the whole assembly in silence and perplexity, in this extremity of affairs Demosthenes was the only man who appeared, his counsel to them being alliance with the Thebans. And having in other ways encouraged the people, and, as his manner was, raised their spirits up with hopes, he, with some others, was sent ambassador to Thebes. To oppose him, as Marsyas says, Philip also sent thither his envoys, Amyntas and Clearchus, two Macedonians, besides Daochus, a Thessalian, and Thrasydæus. Now the Thebans, in their consultations, were well enough aware what suited best with their own interest, but every one had before his eyes the terrors of war, and their losses in the Phocian troubles were still recent: but such was the force and power of the orator, fanning up, as Theopompus says, their courage, and firing their emulation, that, casting away every thought of prudence, fear, or obligation, in a sort of divine possession, they chose the path of honour, to which his words invited them. And this success, thus accomplished by an orator, was thought to be so glorious and of such consequence, that Philip immediately sent heralds to treat and petition for a peace: all Greece was aroused, and up in arms to help. And the commanders-in-chief, not only of Attica, but of Bœotia, applied themselves to Demosthenes, and

observed his directions. He managed all the assemblies of the Thebans, no less than those of the Athenians; he was beloved both by the one and by the other, and exercised the same supreme authority with both; and that not by unfair means, or without just cause, as Theopompus professes, but indeed it was no more than was due to his merit.

But there was, it would seem, some divinely ordered fortune, commissioned, in the revolution of things, to put a period at this time to the liberty of Greece, which opposed and thwarted all their actions, and by many signs foretold what should happen. Such were the sad predictions uttered by the Pythian priestess, and this old oracle cited out of the Sibyl's verses:—

“The battle on Thermodon that shall be
Safe at a distance I desire to see,
Far, like an eagle, watching in the air,
Conquered shall weep, and conqueror perish there.”

This Thermodon, they say, is a little rivulet here in our country in Chæronca, running in to the Cephissus. But we know of none that is so called at the present time; and can only conjecture that the streamlet which is now called Hæmon, and runs by the Temple of Hercules, where the Grecians were encamped, might perhaps in those days be called Thermodon, and after the fight, being filled with blood and dead bodies, upon this occasion, as we guess, might change its old name for that which it now bears. Yet Duris says that this Thermodon was no river, but that some of the soldiers, as they were pitching their tents and digging trenches about them, found a small stone statue, which, by the inscription, appeared to be the figure of Thermodon, carrying a wounded Amazon in his arms; and that there was another oracle current about it, as follows:—

“The battle on Thermodon that shall be,
Fail not, black raven, to attend and see;
The flesh of men shall there abound for thee.”

In fine, it is not easy to determine what is the truth. But of Demosthenes it is said that he had such great confidence in the Grecian forces, and was so excited by the sight of the courage and resolution of so many brave men ready to engage the enemy, that he would by no means endure they should give any heed to oracles, or hearken to prophecies, but gave out that he sus-

pected even the prophetess herself, as if she had been tampered with to speak in favour of Philip. The Thebans he put in mind of Epaminondas, the Athenians of Pericles, who always took their own measures and governed their actions by reason, looking upon things of this kind as mere pretexts for cowardice. Thus far, therefore, Demosthenes acquitted himself like a brave man. But in the fight he did nothing honourable, nor was his performance answerable to his speeches. For he fled, deserting his place disgracefully, and throwing away his arms, not ashamed, as Pytheas observed, to belie the inscription written on his shield, in letters of gold, "With good fortune."

In the meantime Philip, in the first moment of victory, was so transported with joy, that he grew extravagant, and going out after he had drunk largely to visit the dead bodies, he chanted the first words of the decree that had been passed on the motion of Demosthenes—

"The motion of Demosthenes, Demosthenes's son,"

dividing it metrically into feet, and marking the beats.

But when he came to himself, and had well considered the danger he was lately under, he could not forbear from shuddering at the wonderful ability and power of an orator who had made him hazard his life and empire on the issue of a few brief hours. The fame of it also reached even to the court of Persia, and the king sent letters to his lieutenants commanding them to supply Demosthenes with money, and to pay every attention to him, as the only man of all the Grecians who was able to give Philip occupation and find employment for his forces near home, in the troubles of Greece. This afterwards came to the knowledge of Alexander, by certain letters of Demosthenes which he found at Sardis, and by other papers of the Persian officers, stating the large sums which had been given him.

At this time, however, upon the ill-success which now happened to the Grecians, those of the contrary faction in the commonwealth fell foul upon Demosthenes and took the opportunity to frame several informations and indictments against him. But the people not only acquitted him of these accusations, but continued towards him their former respect, and still invited him, as a man that meant well, to take a part in public affairs. Insomuch that when the bones of those who had been

slain at Chæronea were brought home to be solemnly interred, Demosthenes was the man they chose to make the funeral oration. They did not show, under the misfortunes which befell them, a base or ignoble mind, as Theopompus writes in his exaggerated style, but on the contrary, by the honour and respect paid to their counsellor, they made it appear that they were noway dissatisfied with the counsels he had given them. The speech, therefore, was spoken by Demosthenes. But the subsequent decrees he would not allow to be passed in his own name, but made use of those of his friends, one after another, looking upon his own as unfortunate and inauspicious; till at length he took courage again after the death of Philip, who did not long outlive his victory at Chæronea. And this, it seems, was that which was foretold in the last verse of the oracle—

“Conquered shall weep, and conqueror perish there.”

Demosthenes had secret intelligence of the death of Philip, and laying hold of this opportunity to prepossess the people with courage and better hopes for the future, he came into the assembly with a cheerful countenance, pretending to have had a dream that presaged some great good fortune for Athens; and, not long after, arrived the messengers who brought the news of Philip's death. No sooner had the people received it, but immediately they offered sacrifice to the gods, and decreed that Pausanias should be presented with a crown. Demosthenes appeared publicly in a rich dress, with a chaplet on his head, though it were but the seventh day since the death of his daughter, as is said by Æschines, who upbraids him upon this account, and rails at him as one void of natural affection towards his children. Whereas, indeed, he rather betrays himself to be of a poor, low spirit, and effeminate mind, if he really means to make wailings and lamentation the only signs of a gentle and affectionate nature, and to condemn those who bear such accidents with more temper and less passion. For my own part, I cannot say that the behaviour of the Athenians on this occasion was wise or honourable, to crown themselves with garlands and to sacrifice to the gods for the death of a prince who, in the midst of his success and victories, when they were a conquered people, had used them with so much clemency and humanity. For besides provoking fortune, it was a base thing,

and unworthy in itself, to make him a citizen of Athens, and pay him honours while he lived, and yet as soon as he fell by another's hand, to set no bounds to their jollity, to insult over him dead, and to sing triumphant songs of victory, as if by their own valour they had vanquished him. I must at the same time commend the behaviour of Demosthenes, who, leaving tears and lamentations and domestic sorrows to the women, made it his business to attend to the interests of the commonwealth. And I think it the duty of him who would be accounted to have a soul truly valiant, and fit for government, that, standing always firm to the common good, and letting private griefs and troubles find their compensation in public blessings, he should maintain the dignity of his character and station, much more than actors who represent the persons of kings and tyrants, who, we see, when they either laugh or weep on the stage, follow, not their own private inclinations, but the course consistent with the subject and with their position. And if, moreover, when our neighbour is in misfortune, it is not our duty to forbear offering any consolation, but rather to say whatever may tend to cheer him, and to invite his attention to any agreeable objects, just as we tell people who are troubled with sore eyes to withdraw their sight from bright and offensive colours to green, and those of a softer mixture, from whence can a man seek, in his own case, better arguments of consolation for afflictions in his family, than from the prosperity of his country, by making public and domestic chances count, so to say, together, and the better fortune of the state obscure and conceal the less happy circumstances of the individual. I have been induced to say so much, because I have known many readers melted by Æschines's language into a soft and unmanly tenderness.

But now to turn to my narrative. The cities of Greece were inspirited once more by the efforts of Demosthenes to form a league together. The Thebans, whom he had provided with arms, set upon their garrison, and slew many of them; the Athenians made preparations to join their forces with them; Demosthenes ruled supreme in the popular assembly, and wrote letters to the Persian officers who commanded under the king in Asia, inciting them to make war upon the Macedonian, calling him child and simpleton. But as soon as Alexander had settled matters in his own country, and came in person with his

army into Bœotia, down fell the courage of the Athenians, and Demosthenes was hushed; the Thebans, deserted by them, fought by themselves, and lost their city. After which, the people of Athens, all in distress and great perplexity, resolved to send ambassadors to Alexander, and amongst others, made choice of Demosthenes for one; but his heart failing him for fear of the king's anger, he returned back from Cithæron, and left the embassy. In the meantime, Alexander sent to Athens, requiring ten of their orators to be delivered up to him, as Idomeneus and Duris have reported, but as the most and best historians say, he demanded these eight only,—Demosthenes, Polyeuctus, Ephialtes, Lycurgus, Mœrocles, Demon, Callisthenes, and Charidemus. It was upon this occasion that Demosthenes related to them the fable in which the sheep are said to deliver up their dogs to the wolves; himself and those who with him contended for the people's safety being, in his comparison, the dogs that defended the flock, and Alexander "the Macedonian arch-wolf." He further told them, "As we see corn-masters sell their whole stock by a few grains of wheat which they carry about with them in a dish, as a sample of the rest, so you by delivering up us, who are but a few, do at the same time unawares surrender up yourselves all together with us;" so we find it related in the history of Aristobulus, the Cassandrian. The Athenians were deliberating, and at a loss what to do, when Demades, having agreed with the persons whom Alexander had demanded, for five talents, undertook to go ambassador, and to intercede with the king for them; and, whether it was that he relied on his friendship and kindness, or that he hoped to find him satiated, as a lion glutted with slaughter, he certainly went, and prevailed with him both to pardon the men, and to be reconciled to the city.

So he and his friends, when Alexander went away, were great men, and Demosthenes was quite put aside. Yet when Agis, the Spartan, made his insurrection, he also for a short time attempted a movement in his favour; but he soon shrunk back again, as the Athenians would not take any part in it, and, Agis being slain, the Lacedæmonians were vanquished. During this time it was that the indictment against Ctesiphon, concerning the crown, was brought to trial. The action was commenced a little before the battle in Chæronca, when Chæronidas was

archon, but it was not proceeded with till about ten years after, Aristophon being then archon. Never was any public cause more celebrated than this, alike for the fame of the orators, and for the generous courage of the judges, who, though at that time the accusers of Demosthenes were in the height of power, and supported by all the favour of the Macedonians, yet would not give judgment against him, but acquitted him so honourably, that Æschines did not obtain the fifth part of their suffrages on his side, so that, immediately after, he left the city, and spent the rest of his life in teaching rhetoric about the island of Rhodes, and upon the continent in Ionia.

It was not long after that Harpalus fled from Alexander, and came to Athens out of Asia; knowing himself guilty of many misdeeds into which his love of luxury had led him, and fearing the king, who was now grown terrible even to his best friends. Yet this man had no sooner addressed himself to the people, and delivered up his goods, his ships, and himself to their disposal, but the other orators of the town had their eyes quickly fixed upon his money, and came in to his assistance, persuading the Athenians to receive and protect their suppliant. Demosthenes at first gave advice to chase him out of the country, and to beware lest they involve their city in a war upon an unnecessary and unjust occasion. But some few days after, as they were taking an account of the treasure, Harpalus, perceiving how much he was pleased with a cup of Persian manufacture, and how curiously he surveyed the sculpture and fashion of it, desired him to poise it in his hand, and consider the weight of the gold. Demosthenes, being amazed to feel how heavy it was, asked him what weight it came to. "To you," said Harpalus, smiling, "it shall come with twenty talents." And presently after, when night drew on, he sent him the cup with so many talents. Harpalus, it seems, was a person of singular skill to discern a man's covetousness by the air of his countenance, and the look and movements of his eyes. For Demosthenes could not resist the temptation, but admitting the present, like an armed garrison, into the citadel of his house, he surrendered himself up to the interest of Harpalus. The next day, he came into the assembly with his neck swathed about with wool and rollers, and when they called on him to rise up and speak, he made signs as if he had lost his voice. But the wits, turning the matter to

ridicule, said that certainly the orator had been seized that night with no other than a silver quinsy. And soon after, the people, becoming aware of the bribery, grew angry, and would not suffer him to speak, or make any apology for himself, but ran him down with noise; and one man stood up, and cried out, "What, ye men of Athens, will you not hear the cup-bearer?" So at length they banished Harpalus out of the city; and fearing lest they should be called to account for the treasure which the orators had purloined, they made a strict inquiry, going from house to house; only Callicles, the son of Arrhenidas, who was newly married, they would not suffer to be searched, out of respects, as Theopompus writes, to the bride, who was within.

Demosthenes resisted the inquisition, and proposed a decree to refer the business to the court of Areopagus, and to punish those whom that court should find guilty. But being himself one of the first whom the court condemned, when he came to the bar, he was fined fifty talents, and committed to prison; where, out of shame of the crime for which he was condemned, and through the weakness of his body, growing incapable of supporting the confinement, he made his escape, by the carelessness of some and by the contrivance of others of the citizens. We are told, at least, that he had not fled far from the city when, finding that he was pursued by some of those who had been his adversaries, he endeavoured to hide himself. But when they called him by his name, and coming up nearer to him, desired he would accept from them some money which they had brought from home as a provision for his journey, and to that purpose only had followed him, when they entreated him to take courage, and to bear up against his misfortune, he burst out into much greater lamentation, saying, "But how is it possible to support myself under so heavy an affliction, since I leave a city in which I have such enemies, as in any other it is not easy to find friends." He did not show much fortitude in his banishment, spending his time for the most part in Ægina and Trœzen, and, with tears in his eyes, looking towards the country of Attica. And there remain upon record some sayings of his, little resembling those sentiments of generosity and bravery which he used to express when he had the management of the commonwealth. For, as he was departing out of the city, it is reported, he lifted up his hands towards the Acropolis, and said,

"O Lady Minerva, how is it that thou takest delight in three such fierce untractable beasts, the owl, the snake, and the people?" The young men that came to visit and converse with him, he deterred from meddling with state affairs, telling them, that if at first two ways had been proposed to him, the one leading to the speaker's stand and the assembly, the other going direct to destruction, and he could have foreseen the many evils which attend those who deal in public business, such as fears, envies, calumnies, and contentions, he would certainly have taken that which led straight on to his death.

But now happened the death of Alexander, while Demosthenes was in this banishment which we have been speaking of. And the Grecians were once again up in arms, encouraged by the brave attempts of Leosthenes, who was then drawing a circumvallation about Antipater, whom he held close besieged in Lamia. Pytheas, therefore, the orator, and Callimedon, called the Crab, fled from Athens, and taking sides with Antipater, went about with his friends and ambassadors to keep the Grecians from revolting and taking part with the Athenians. But, on the other side, Demosthenes, associating himself with the ambassadors that came from Athens, used his utmost endeavours and gave them his best assistance in persuading the cities to fall unanimously upon the Macedonians, and to drive them out of Greece. Phylarchus says that in Arcadia there happened a encounter between Pytheas and Demosthenes, which came at last to downright railing, while the one pleaded for the Macedonians, and the other for the Grecians. Pytheas said, that as we always suppose there is some disease in the family to which they bring asses' milk, so wherever there comes an embassy from Athens that city must needs be indisposed. And Demosthenes answered him, retorting the comparison: "Asses' milk is brought to restore health and the Athenians come for the safety and recovery of the sick." With this conduct the people of Athens were so well pleased that they decreed the recall of Demosthenes from banishment. The decree was brought in by Demetrius the Pæanian, cousin to Demosthenes. So they sent him a ship to Ægina, and he landed at the port of Piræus, where he was met and joyfully received by all the citizens, not so much as an archon or a priest staying behind. And Demetrius, the Magnesian, says that he lifted up his hands towards heaven, and blessed this day of his

happy return, as far more honourable than that of Alcibiades; since he was recalled by his countrymen, not through any force or constraint put upon them, but by their own good-will and free inclinations. There remained only his pecuniary fine, which, according to law, could not be remitted by the people. But they found out a way to elude the law. It was a custom with them to allow a certain quantity of silver to those who were to furnish and adorn the altar for the sacrifice of Jupiter Soter. This office, for that turn, they bestowed on Demosthenes, and for the performance of it ordered him fifty talents, the very sum in which he was condemned.

Yet it was no long time that he enjoyed his country after his return, the attempts of the Greeks being soon all utterly defeated. For the battle of Cranon happened in Metagitnion, in Boëdromion the garrison entered into Munychia, and in the Pyanepsion following died Demosthenes after this manner.

Upon the report that Antipater and Craterus were coming to Athens, Demosthenes with his party took their opportunity to escape privily out of the city; but sentence of death was, upon the motion of Demades, passed upon them by the people. They dispersed themselves, flying some to one place, some to another; and Antipater sent about his soldiers into all quarters to apprehend them. Archias was their captain, and was thence called the exile-hunter. He was a Thurian born, and is reported to have been an actor of tragedies, and they say that Polus, of Ægina, the best actor of his time, was his scholar; but Hermippus reckons Archias among the disciples of Lacritus, the orator, and Demetrius says he spent some time with Anaximenes. This Archias finding Hyperides the orator, Aritionicus of Marathon, and Himeræus, the brother of Demetrius the Phalerian, in Ægina, took them by force out of the temple of Æcus, whither they were fled for safety, and sent them to Antipater, then at Cleonæ, where they were all put to death; and Hyperides, they say, had his tongue cut out.

Demosthenes, he heard, had taken sanctuary at the temple of Neptune in Calauria and, crossing over thither in some light vessels, as soon as he had landed himself, and the Thracian spearmen that came with him, he endeavoured to persuade Demosthenes to accompany him to Antipater, as if he should meet with no hard usage from him. But Demosthenes, in his

sleep the night before, had a strange dream. It seemed to him that he was acting a tragedy, and contended with Archias for the victory; and though he acquitted himself well, and gave good satisfaction to the spectators, yet for want of better furniture and provision for the stage, he lost the day. And so, while Archias was discoursing to him with many expressions of kindness, he sate still in the same posture, and looking up steadfastly upon him, "O Archias," said he, "I am as little affected by your promises now as I used formerly to be by your acting." Archias at this beginning to grow angry and to threaten him, "Now," said Demosthenes, "you speak like the genuine Macedonian oracle; before you were but acting a part. Therefore forbear only a little, while I write a word or two home to my family." Having thus spoken, he withdrew into the temple and taking a scroll as if he meant to write, he put the reed into his mouth, and biting it as he was wont to do when he was thoughtful or writing, he held it there some time. Then he bowed down his head and covered it. The soldiers that stood at the door, supposing all this to proceed from want of courage and fear of death, in derision called him effeminate, and faint-hearted, and coward. And Archias drawing near, desired him to rise up, and repeating the same kind of thing he had spoken before, he once more promised to make his peace with Antipater. But Demosthenes, perceiving that now the poison had pierced, and seized his vitals, uncovered his head, and fixing his eyes upon Archias, "Now," said he, "as soon as you please, you may commence the part of Creon in the tragedy, and cast out this body of mine unburied. But, O gracious Neptune, I, for my part while I am yet alive will rise up and depart out of this sacred place; though Antipater and the Macedonians have not left so much as thy temple unpolluted." After he had thus spoken and desired to be held up, because already he began to tremble and stagger, as he was going forward, and passing by the altar, he fell down, and with a groan gave up the ghost.

Ariston says that he took the poison out of a reed, as we have shown before. But Pappus, a certain historian whose history was recovered by Hermippus, says, that as he fell near the altar, there was found in his scroll this beginning only of a letter, and nothing more, "Demosthenes to Antipater." And that when his sudden death was much wondered at, the Thracians

who guarded the doors reported that he took the poison into his hand out of a rag, and put it in his mouth, and that they imagined it had been gold which he swallowed, but the maid that served him, being examined by the followers of Archias, affirmed that he had worn it in a bracelet for a long time, as an amulet. And Eratosthenes also says that he kept the poison in a hollow ring, and that that ring was the bracelet which he wore about his arm. There are various other statements made by the many authors who have related the story, but there is no need to enter into their discrepancies; yet I must not omit what is said by Demochares the relation of Demosthenes, who is of opinion it was not by the help of poison that he met with so sudden and so easy a death, but that by the singular favour and providence of the gods he was thus rescued from the cruelty of the Macedonians. He died on the sixteenth of Pyanepsion, the most sad and solemn day of the Thesmophoria, which the women observe by fasting in the temple of the goddess.

Soon after his death, the people of Athens bestowed on him such honours as he had deserved. They erected his statue of brass; they decreed that the eldest of his family should be maintained in the Prytaneum; and on the base of his statue was engraven the famous inscription—

“Had you for Greece been strong, as wise you were,
The Macedonian had not conquered her.”

For it is simply ridiculous to say, as some have related, that Demosthenes made these verses himself in Calauria, as he was about to take the poison.

A little before he went to Athens, the following incident was said to have happened. A soldier, being summoned to appear before his superior officer, and answer to an accusation brought against him, put that little gold which he had into the hands of Demosthenes's statue. The fingers of this statue were folded one within another, and near it grew a small plane-tree, from which many leaves, either accidentally blown thither by the wind, or placed so on purpose by the man himself, falling together and lying round about the gold, concealed it for a long time. In the end, the soldier returned and found his treasure entire, and the fame of this incident was spread abroad. And many ingenious persons of the city competed with each other, on this

occasion, to vindicate the integrity of Demosthenes in several epigrams which they made on the subject.

As for Demades, he did not long enjoy the new honours he now came in for, divine vengeance for the death of Demosthenes pursuing him into Macedonia, where he was justly put to death by those whom he had basely flattered. They were weary of him before, but at this time the guilt he lay under was manifest and undeniable. For some of his letters were intercepted, in which he had encouraged Perdiccas to fall upon Macedonia, and to save the Grecians, who, he said, hung only by an old rotten thread, meaning Antipater. Of this he was accused by Dinarchus, the Corinthian, and Cassander was so enraged, that he first slew his son in his bosom, and then gave orders to execute him; who might now at last, by his own extreme misfortunes, learn the lesson that traitors who made sale of their country sell themselves first; a truth which Demosthenes had often foretold him, and he would never believe. Thus, Sosius, you have the life of Demosthenes from such accounts as we have either read or heard concerning him.

CICERO

It is generally said, that Helvia, the mother of Cicero, was both well-born and lived a fair life; but of his father nothing is reported but in extremes. For whilst some would have him the son of a fuller, and educated in that trade, others carry back the origin of his family to Tullus Attius, an illustrious king of the Volscians, who waged war not without honour against the Romans. However, he who first of that house was surnamed Cicero seems to have been a person worthy to be remembered; since those who succeeded him not only did not reject, but were fond of that name, though vulgarly made a matter of reproach. For the Latins call a vetch Cicer, and a nick or dent at the tip of his nose, which resembled the opening in a vetch, gave him the surname of Cicero.

Cicero, whose story I am writing, is said to have replied with spirit to some of his friends, who recommended him to lay aside or change the name when he first stood for office and engaged in politics, that he would make it his endeavour to render the name of Cicero more glorious than that of the Scauri and Catuli. And when he was quæstor in Sicily, and was making an offering of silver plate to the gods, and had inscribed his two names, Marcus and Tullius, instead of the third, he jestingly told the artificer to engrave the figure of a vetch by them. Thus much is told us about his name.

Of his birth, it is reported that his mother was delivered, without pain or labour, on the third of the new Calends, the

same day on which now the magistrates of Rome pray and sacrifice for the emperor. It is said, also, that a vision appeared to his nurse, and foretold the child she then suckled should afterwards become a great benefit to the Roman states. To such presages, which might in general be thought mere fancies and idle talk, he himself ere long gave the credit of true prophecies. For as soon as he was of an age to begin to have lessons, he became so distinguished for his talent, and got such a name and reputation among the boys, that their fathers would often visit the school that they might see young Cicero, and might be able to say that they themselves had witnessed the quickness and readiness in learning for which he was renowned. And the more rude among them used to be angry with their children, to see them, as they walked together, receiving Cicero with respect into the middle place. And being, as Plato would have the scholar-like and philosophical temper, eager for every kind of learning, and indisposed to no description of knowledge or instruction, he showed, however, a more peculiar propensity to poetry; and there is a poem now extant made by him when a boy, in tetrameter verse, called Pontius Glaucus. And afterwards, when he applied himself more curiously to these accomplishments, he had the name of being not only the best orator, but also the best poet of Rome. And the glory of his rhetoric still remains, notwithstanding the many new modes in speaking since his time; but his verses are forgotten and out of all repute, so many ingenious poets have followed him.

Leaving his juvenile studies, he became an auditor of Philo the Academic, whom the Romans, above all the other scholars of Clitomachus, admired for his eloquence and loved for his character. He also sought the company of the Mucii, who were eminent statesmen and leaders in the senate, and acquired from them a knowledge of the laws. For some short time he served in arms under Sylla, in the Marsian war. But perceiving the commonwealth running into factions, and from faction all things tending to an absolute monarchy, he betook himself to a retired and contemplative life, and conversing with the learned Greeks, devoted himself to study, till Sylla had obtained the government, and the commonwealth was in some kind of settlement.

At this time, Chrysogonus, Sylla's emancipated slave, having laid an information about an estate belonging to one who was

said to have been put to death by proscription, had bought it himself for two thousand drachmas. And when Roscius, the son and heir of the dead, complained, and demonstrated the estate to be worth two hundred and fifty talents, Sylla took it angrily to have his actions questioned, and preferred a process against Roscius for the murder of his father, Chrysogonus managing the evidence. None of the advocates durst assist him, but, fearing the cruelty of Sylla, avoided the cause. The young man, being thus deserted, came for refuge to Cicero. Cicero's friends encouraged him, saying he was not likely ever to have a fairer and more honourable introduction to public life; he therefore undertook the defence, carried the cause, and got much renown for it.

But fearing Sylla, he travelled into Greece, and gave it out that he did so for the benefit of his health. And indeed he was lean and meagre, and had such a weakness in his stomach that he could take nothing but a spare and thin diet, and that not till late in the evening. His voice was loud and good, but so harsh and unmanaged that in vehemence and heat of speaking he always raised it to so high a tone that there seemed to be reason to fear about his health.

When he came to Athens he was a hearer of Antiochus of Ascalon, with whose fluency and elegance of diction he was much taken, although he did not approve of his innovations in doctrine. For Antiochus had now fallen off from the New Academy, as they call it, and forsaken the sect of Carneades, whether that he was moved by the argument of manifestness and the senses, or, as some say, had been led by feelings of rivalry and opposition to the followers of Clitomachus and Philo to change his opinions, and in most things to embrace the doctrine of the Stoics. But Cicero rather affected and adhered to the doctrines of the New Academy; and purposed with himself, if he should be disappointed of any employment in the commonwealth, to retire hither from pleading and political affairs, and to pass his life with quiet in the study of philosophy.

But after he had received the news of Sylla's death, and his body, strengthened again by exercise, was come to a vigorous habit, his voice managed and rendered sweet and full to the ear and pretty well brought into keeping with his general constitution, his friends at Rome earnestly soliciting him by letters,

and Antiochus also urging him to return to public affairs, he again prepared for use his orator's instrument of rhetoric, and summoned into action his political faculties, diligently exercising himself in declamations and attending the most celebrated rhetoricians of the time. He sailed from Athens for Asia and Rhodes. Amongst the Asian masters, he conversed with Xenocles of Adramyttium, Dionysius of Magnesia, and Menippus of Caria; at Rhodes, he studied oratory with Apollonius, the son of Molon, and philosophy with Posidonius. Apollonius, we are told, not understanding Latin, requested Cicero to declaim in Greek. He complied willingly, thinking that his faults would thus be better pointed out to him. And after he finished, all his other hearers were astonished, and contended who should praise him most, but Apollonius, who had shown no signs of excitement whilst he was hearing him, so also now, when it was over, sat musing for some considerable time, without any remark. And when Cicero was discomposed at this, he said, "You have my praise and admiration, Cicero, and Greece my pity and commiseration, since those arts and that eloquence which are the only glories that remain to her, will now be transferred by you to Rome."

And now when Cicero, full of expectation, was again bent upon political affairs, a certain oracle blunted the edge of his inclination; for consulting the god of Delphi how he should attain most glory, the Pythoness answered, by making his own genius and not the opinion of the people the guide of his life; and therefore at first he passed his time in Rome cautiously, and was very backward in pretending to public offices, so that he was at that time in little esteem, and had got the names, so readily given by low and ignorant people in Rome, of Greek and Scholar. But when his own desire of fame and the eagerness of his father and relations had made him take in earnest to pleading, he made no slow or gentle advance to the first place, but shone out in full lustre at once, and far surpassed all the advocates of the bar. At first, it is said, he, as well as Demosthenes, was defective in his delivery, and on that account paid much attention to the instructions, sometimes of Roscius the comedian, and sometimes of Æsop the tragedian. They tell of this Æsop, that whilst he was representing on the theatre Atreus deliberating the revenge of Thyestes, he was so transported

beyond himself in the heat of action, that he struck with his sceptre one of the servants, who was running across the stage, so violently that he laid him dead upon the place. And such afterwards was Cicero's delivery that it did not a little contribute to render his eloquence persuasive. He used to ridicule loud speakers, saying that they shouted because they could not speak, like lame men who get on horseback because they cannot walk. And his readiness and address in sarcasm, and generally in witty sayings, was thought to suit a pleader very well, and to be highly attractive, but his using it to excess offended many, and gave him the repute of ill-nature.

He was appointed quæstor in a great scarcity of corn and had Sicily for his province, where though at first he displeased many, by compelling them to send in their provisions to Rome, yet after they had had experience of his care, justice, and clemency, they honoured him more than ever they did any of their governors before. It happened, also, that some young Romans of good and noble families, charged with neglect of discipline and misconduct in military service, were brought before the prætor in Sicily. Cicero undertook their defence, which he conducted admirably, and got them acquitted. So returning to Rome with a great opinion of himself for these things, a ludicrous incident befell him, as he tells us himself. Meeting an eminent citizen in Campania, whom he accounted his friend, he asked him what the Romans said and thought of his actions, as if the whole city had been filled with the glory of what he had done. His friend asked him in reply, "Where is it you have been, Cicero?" This for the time utterly mortified and cast him down to perceive that the report of his actions had sunk into the city of Rome as into an immense ocean, without any visible effect or result in reputation. And afterwards considering with himself that the glory he contended for was an infinite thing, and that there was no fixed end nor measure in its pursuit, he abated much of his ambitious thoughts. Nevertheless, he was always excessively pleased with his own praise, and continued to the very last to be passionately fond of glory; which often interfered with the prosecution of his wisest resolutions.

On beginning to apply himself more resolutely to public business, he remarked it as an unreasonable and absurd thing that artificers, using vessels and instruments inanimate, should know

the name, place, and use of every one of them, and yet the statesman, whose instruments for carrying out public measures are men, should be negligent and careless in the knowledge of persons. And so he not only acquainted himself with the names, but also knew the particular place where every one of the more eminent citizens dwelt, what lands he possessed, the friends he made use of, and those that were of his neighbourhood, and when he travelled on any road in Italy, he could readily name and show the estates and seats of his friends and acquaintance. Having so small an estate, though a sufficient competency for his own expenses, it was much wondered at that he took neither fees nor gifts from his clients, and more especially that he did not do so when he undertook the prosecution of Verres. This Verres, who had been prætor of Sicily, and stood charged by the Sicilians of many evil practices during his government there, Cicero succeeded in getting condemned, not by speaking, but in a manner by holding his tongue. For the prætors, favouring Verres, had deferred the trial by several adjournments to the last day, in which it was evident there could not be sufficient time for the advocates to be heard, and the cause brought to an issue. Cicero, therefore, came forward, and said there was no need of speeches; and after producing and examining witnesses, he required the judges to proceed to sentence. However, many witty sayings are on record, as having been used by Cicero on the occasion. When a man named Cæcilius, one of the freed slaves, who was said to be given to Jewish practices, would have put by the Sicilians, and undertaken the prosecution of Verres himself, Cicero asked, "What has a Jew to do with swine?" verres being the Roman word for a boar. And when Verres began to reproach Cicero with effeminate living, "You ought," replied he, "to use this language at home, to your sons;" Verres having a son who had fallen into disgraceful courses. Hortensius the orator, not daring directly to undertake the defence of Verres, was yet persuaded to appear for him at the laying on of the fine, and received an ivory sphinx for his reward; and when Cicero in some passage of the speech, obliquely reflected on him, and Hortensius told him he was not skilful in solving riddles, "No," said Cicero, "and yet you have the sphinx in your house!"

Verres was thus convicted; though Cicero, who set the fine at seventy-five myriads, lay under the suspicion of being cor-

rupted by bribery to lessen the sum. But the Sicilians, in testimony of their gratitude, came and brought him all sorts of presents from the island, when he was *ædile*; of which he made no private profit himself, but used their generosity only to reduce the public price of provisions.

He had a very pleasant seat at Arpi, he had also a farm near Naples, and another about Pompeii, but neither of any great value. The portion of his wife, Terentia, amounted to ten myriads, and he had a bequest valued at nine myriads of denarii; upon these he lived in a liberal but temperate style with the learned Greeks and Romans that were his familiars. He rarely, if at any time, sat down to meat till sunset, and that not so much on account of business, as for his health and the weakness of his stomach. He was otherwise in the care of his body nice and delicate, appointing himself, for example, a set number of walks and rubbings. And after this manner managing the habit of his body, he brought it in time to be healthful, and capable of supporting many great fatigues and trials. His father's house he made over to his brother, living himself near the Palatine hill, that he might not give the trouble of long journeys to those that made suit to him. And, indeed, there were not fewer daily appearing at his door, to do their court to him, than there were that came to Crassus for his riches, or to Pompey for his power amongst the soldiers, these being at that time the two men of the greatest repute and influence in Rome. Nay, even Pompey himself used to pay court to Cicero, and Cicero's public actions did much to establish Pompey's authority and reputation in the state.

Numerous distinguished competitors stood with him for the *prætor's* office; but he was chosen before them all, and managed the decision of causes with justice and integrity. It is related that Licinius Maccr, a man himself of great power in the city, and supported also by the assistance of Crassus, was accused before him of extortion, and that, in confidence on his own interest and the diligence of his friends, whilst the judges were debating about the sentence, he went to his house, where hastily trimming his hair and putting on a clean gown as already acquitted, he was setting off again to go to the Forum; but at his hall door meeting Crassus, who told him that he was condemned by all the votes, he went in again, threw himself upon his bed,

and died immediately. This verdict was considered very creditable to Cicero, as showing his careful management of the courts of justice. On another occasion, Vatinius, a man of rude manners and often insolent in court to the magistrates, who had large swellings on his neck, came before his tribunal and made some request, and on Cicero's desiring further time to consider it, told him that he himself would have made no question about it had he been prætor. Cicero, turning quickly upon him, answered, "But I, you see, have not the neck that you have."

When there were but two or three days remaining in his office, Manilius was brought before him, and charged with peculation. Manilius had the good opinion and favour of the common people, and was thought to be prosecuted only for Pompey's sake, whose particular friend he was. And therefore, when he asked a space of time before his trial, and Cicero allowed him but one day, and that the next only, the common people grew highly offended, because it had been the custom of the prætors to allow ten days at least to the accused; and the tribunes of the people, having called him before the people and accused him, he, desiring to be heard, said, that as he had always treated the accused with equity and humanity, as far as the law allowed, so he thought it hard to deny the same to Manilius, and that he had studiously appointed that day of which alone, as prætor, he was master, and that it was not the part of those that were desirous to help him to cast the judgment of his cause upon another prætor. These things being said made a wonderful change in the people, and commending him much for it they desired that he himself would undertake the defence of Manilius; which he willingly consented to, and that principally for the sake of Pompey, who was absent. And, accordingly, taking his place before the people again, he delivered a bold invective upon the oligarchical party and on those who were jealous of Pompey.

Yet he was preferred to the consulship no less by the nobles than the common people, for the good of the city; and both parties jointly assisted his promotion, upon the following reasons. The change of government made by Sylla, which at first seemed a senseless one, by time and usage had now come to be considered by the people no unsatisfactory settlement. But there were some that endeavoured to alter and subvert the

whole present state of affairs, not from any good motives, but for their own private gain; and Pompey being at this time employed in the wars with the kings of Pontus and Armenia, there was no sufficient force at Rome to suppress any attempts at a revolution. These people had for their head a man of bold, daring, and restless character, Lucius Catiline, who was accused, besides other great offences, of deflowering his virgin daughter, and killing his own brother; for which latter crime, fearing to be prosecuted at law, he persuaded Sylla to set him down, as though he were yet alive, amongst those that were to be put to death by proscription. This man the profligate citizens choosing for their captain, gave faith to one another, amongst other pledges, by sacrificing a man, and eating of his flesh; and a great part of the young men of the city were corrupted by him, he providing for every one pleasures, drink, and women, and profusely supplying the expense of these debauches. Etruria, moreover, had all been excited to revolt, as well as a great part of Gaul within the Alps. But Rome itself was in the most dangerous inclination to change on account of the unequal distribution of wealth and property, those of highest rank and greatest spirit having impoverished themselves by shows, entertainments ambition of offices, and sumptuous buildings, and the riches of the city having thus fallen into the hands of mean and low-born persons. So that there wanted but a slight impetus to set all in motion, it being in the power of every daring man to overturn a sickly commonwealth.

Catiline, however, being desirous of procuring a strong position to carry out his designs, stood for the consulship, and had great hopes of success, thinking he should be appointed with Caius Antonius as his colleague, who was a man fit to lead neither in a good cause nor in a bad one, but might be a valuable accession to another's power. These things the greatest part of the good and honest citizens apprehending, put Cicero upon standing for the consulship; whom the people readily receiving, Catiline was put by, so that he and Caius Antonius were chosen, although amongst the competitors he was the only man descended from a father of the equestrian and not of the senatorial order.

Though the designs of Catiline were not yet publicly known, yet considerable preliminary troubles immediately followed upon

Cicero's entrance upon the consulship. For, on the one side, those who were disqualified by the laws of Sylla from holding any public offices, being neither inconsiderable in power nor in number, came forward as candidates and caressed the people for them; speaking many things truly and justly against the tyranny of Sylla, only that they disturbed the government at an improper and unseasonable time; on the other hand, the tribunes of the people proposed laws to the same purpose, constituting a commission of ten persons, with unlimited powers, in whom as supreme governors should be vested the right of selling the public lands of all Italy and Syria and Pompey's new conquest, of judging and banishing whom they pleased, of planting colonies, of taking moneys out of the treasury, and of levying and paying what soldiers should be thought needful. And several of the nobility favoured this law, but especially Caius Antonius, Cicero's colleague, in hopes of being one of the ten. But what gave the greatest fear to the nobles was, that he was thought privy to the conspiracy of Catiline, and not to dislike it because of his great debts.

Cicero, endeavouring in the first place to provide a remedy against this danger, procured a decree assigning to him the province of Macedonia, he himself declining that of Gaul, which was offered to him. And this piece of favour so completely won over Antonius, that he was ready to second and respond to, like a hired player, whatever Cicero said for the good of the country. And now, having made his colleague thus tame and tractable, he could with greater courage attack the conspirators. And, therefore, in the senate, making an oration against the law of the ten commissioners, he so confounded those who proposed it, that they had nothing to reply. And when they again endeavoured, and, having prepared things beforehand, had called the consuls before the assembly of the people, Cicero, fearing nothing, went first out, and commanded the senate to follow him, and not only succeeded in throwing out the law, but so entirely overpowered the tribunes by his oratory, that they abandoned all thought of their other projects.

For Cicero, it may be said, was the one man, above all others who made the Romans feel how great a charm eloquence lends to what is good, and how invincible justice is, if it be well spoken; and that it is necessary for him who would dexterously

govern a commonwealth, in action, always to prefer that which is honest before that which is popular, and in speaking, to free the right and useful measure from everything that may occasion offence. An incident occurred in the theatre, during his consulship, which showed what his speaking could do. For whereas formerly the knights of Rome were mingled in the theatre with the common people, and took their places among them as it happened, Marcus Otho, when he was prætor, was the first who distinguished them from the other citizens and appointed them a proper seat, which they still enjoy as their special place in the theatre. This the common people took as an indignity done to them, and, therefore, when Otho appeared in the theatre they hissed him; the knights, on the contrary, received him with loud clapping. The people repeated and increased their hissing; the knights continued their clapping. Upon this, turning upon one another, they broke out into insulting words, so that the theatre was in great disorder. Cicero being informed of it, came himself to the theatre, and summoning the people into the temple of Bellona, he so effectually chid and chastised them for it, that again returning into the theatre they received Otho with loud applause, contending with the knights who should give him the greatest demonstrations of honour and respect.

The conspirators with Catiline, at first cowed and disheartened, began presently to take courage again. And assembling themselves together, they exhorted one another boldly to undertake the design before Pompey's return, who, as it was said, was now on his march with his forces for Rome. But the old soldiers of Sylla were Catiline's chief stimulus to action. They had been disbanded all about Italy, but the greatest number and the fiercest of them lay scattered among the cities of Etruria entertaining themselves with dreams of new plunder and rapine amongst the hoarded riches of Italy. These, having for their leader Manlius, who had served with distinction in the wars under Sylla, joined themselves to Catiline, and came to Rome to assist him with their suffrages at the election. For he again pretended to the consulship, having resolved to kill Cicero in a tumult at the elections. Also, the divine powers seemed to give intimation of the coming troubles, by earthquakes, thunderbolts, and strange appearances. Nor was human evidence wanting

certain enough in itself, though not sufficient for the conviction of the noble and powerful Catiline. Therefore Cicero, deferring the day of election, summoned Catiline into the senate, and questioned him as to the charges made against him. Catiline, believing there were many in the senate desirous of change, and to give a specimen of himself to the conspirators present, returned an audacious answer, "What harm," said he, "when I see two bodies, the one lean and consumptive with a head, the other great and strong without one, if I put a head to that body which wants one?" This covert representation of the senate and the people excited yet greater apprehensions in Cicero. He put on armour, and was attended from his house by the noble citizens in a body; and a number of the young men went with him into the Plain. Here, designedly letting his tunic slip partly off from his shoulders, he showed his armour underneath, and discovered his danger to the spectators; who, being much moved at it, gathered round about him for his defence. At length, Catiline was by a general suffrage again put by, and Silanus and Murena chosen consuls.

Not long after this, Catiline's soldiers got together in a body in Etruria, and began to form themselves into companies, the day appointed for the design being near at hand. About midnight, some of the principal and most powerful citizens of Rome, Marcus Crassus, Marcus Marcellus, and Scipio Metellus went to Cicero's house, where, knocking at the gate, and calling up the porter, they commanded him to awake Cicero, and tell him they were there. The business was this: Crassus's porter after supper had delivered to him letters brought by an unknown person. Some of them were directed to others, but one to Crassus, without a name; this only Crassus read, which informed him that there was a great slaughter intended by Catiline, and advised him to leave the city. The others he did not open, but went with them immediately to Cicero, being affrighted at the danger, and to free himself of the suspicion he lay under for his familiarity with Catiline. Cicero, considering the matter, summoned the senate at break of day. The letters he brought with him, and delivered them to those to whom they were directed, commanding them to read them publicly; they all alike contained an account of the conspiracy. And when Quintus Arrius a man of prætorian dignity, recounted to them how soldiers were collect-

ing in companies in Etruria, and Manlius stated to be in motion with a large force, hovering about those cities, in expectation of intelligence from Rome, the senate made a decree to place all in the hands of the consuls, who should undertake the conduct of everything, and do their best to save the state. This was not a common thing, but only done by the senate in case of imminent danger.

After Cicero had received this power, he committed all affairs outside to Quintus Metellus, but the management of the city he kept in his own hands. Such a numerous attendance guarded him every day when he went abroad, that the greatest part of the market-place was filled with his train when he entered it. Catiline, impatient of further delay, resolved himself to break forth and go to Manlius, but he commanded Marcius and Cethegus to take their swords, and go early in the morning to Cicero's gates, as if only intending to salute him, and then to fall upon him and slay him. This a noble lady, Fulvia, coming by night, discovered to Cicero, bidding him beware of Cethegus and Marcius. They came by break of day and being denied entrance, made an outcry and disturbance at the gates, which excited all the more suspicion. But Cicero, going forth, summoned the senate into the temple of Jupiter Stator, which stands at the end of the Sacred Street, going up to the Palatine. And when Catiline with others of his party also came, as intending to make his defence, none of the senators would sit by him, but all of them left the bench where he had placed himself. And when he began to speak, they interrupted him with outcries. At length Cicero, standing up, commanded him to leave the city, for since one governed the commonwealth with words, the other with arms, it was necessary there should be a wall betwixt them. Catiline, therefore, immediately left the town, with three hundred armed men; and assuming, as if he had been a magistrate, the rods, axes, and military ensigns, he went to Manlius, and having got together a body of near twenty thousand men, with these he marched to the several cities, endeavouring to persuade or force them to revolt. So it being now come to open war, Antonius was sent forth to fight him.

The remainder of those in the city whom he had corrupted, Cornelius Lentulus kept together and encouraged. He had the surname Sura, and was a man of a noble family, but a dissolute

liver, who for his debauchery was formerly turned out of the senate, and was now holding the office of prætor for the second time, as the custom is with those who desire to regain the dignity of senator. It is said that he got the surname Sura upon this occasion; being quæstor in the time of Sylla, he had lavished away and consumed a great quantity of the public moncoys, at which Sylla being provoked, called him to give an account in the senate; he appeared with great coolness and contempt, and said he had no account to give, but they might take this, holding up the calf of his leg, as boys do at ball, when they have missed. Upon which he was surnamed Sura, sura being the Roman word for the calf of the leg. Being at another time prosecuted at law, and having bribed some of the judges, he escaped only by two votes and complained of the needless expense he had gone to in paying for a second, as one would have sufficed to acquit him. This man, such in his own nature, and now inflamed by Catiline, false prophets and fortune-tellers had also corrupted with vain hopes, quoting to him fictitious verses and oracles, and proving from the Sibylline prophecies that there were three of the name Cornelius designed by fate to be monarchs of Rome; two of whom, Cinna and Sylla, had already fulfilled the decree, and that divine fortune was now advancing with the gift of monarchy for the remaining third Cornelius; and that therefore he ought by all means to accept it, and not lose opportunity by delay, as Catiline had done.

Lentulus, therefore, designed no mean or trivial matter, for he had resolved to kill the whole senate, and as many other citizens as he could, to fire the city, and spare nobody, except only Pompey's children, intending to seize and keep them as pledges of his reconciliation with Pompey. For there was then a common and strong report that Pompey was on his way homeward from his great expedition. The night appointed for the design was one of the Saturnalia; swords, flax, and sulphur they carried and hid in the house of Cethegus; and providing one hundred men, and dividing the city into as many parts, they had allotted to every one singly his proper place, so that in a moment, many kindling the fire, the city might be in a flame all together. Others were appointed to stop up the aqueducts, and to kill those who should endeavour to carry water to put it out. Whilst these plans were preparing, it happened there were two am-

bassadors from the Allobroges staying in Rome; a nation at that time in a distressed condition, and very uneasy under the Roman government. These Lentulus and his party judging useful instruments to move and seduce Gaul to revolt, admitted into the conspiracy and they gave them letters to their own magistrates, and letters to Catiline; in those they promised liberty, in these they exhorted Catiline to set all slaves free, and to bring them along with him to Rome. They sent also to accompany them to Catiline, one Titus, a native of Croton, who was to carry those letters to him.

These counsels of inconsidering men, who conversed together over wine and with women, Cicero watched with sober industry and forethought, and with most admirable sagacity, having several emissaries abroad, who observed and traced with him all that was done, and keeping also a secret correspondence with many who pretended to join in the conspiracy. He thus knew all the discourse which passed betwixt them and the strangers; and lying in wait for them by night, he took the Crotonian with his letters, the ambassadors of the Allobroges acting secretly in concert with him.

By break of day, he summoned the senate into the temple of Concord, where he read the letters and examined the informers. Junius Silanus further stated that several persons had heard Cethegus say that three consuls and four prætors were to be slain. Piso, also, a person of consular dignity, testified other matters of the like nature; and Caius Sulpicius, one of the prætors, being sent to Cethegus's house, found there a quantity of darts and of armour, and a still greater number of swords and daggers, all recently whetted. At length, the senate decreeing indemnity to the Crotonian upon his confession of the whole matter, Lentulus was convicted, abjured his office (for he was then prætor), and put off his robe edged with purple in the senate, changing it for another garment more agreeable to his present circumstances. He thereupon, with the rest of his confederates present, was committed to the charge of the prætors in free custody.

It being evening, and the common people in crowds expecting without, Cicero went forth to them, and told them what was done, and then, attended by them, went to the house of a friend and near neighbour; for his own was taken up by the women

who were celebrating with secret rites the feast of the goddess whom the Romans call the Good, and the Greeks the Women's goddess. For a sacrifice is annually performed to her in the consul's house, either by his wife or mother, in the presence of the vestal virgins. And having got into his friend's house privately, a few only being present, he began to deliberate how he should treat these men. The severest, and the only punishment fit for such heinous crimes, he was somewhat shy and fearful of inflicting, as well from the clemency of his nature, as also lest he should be thought to exercise his authority too insolently, and to treat too harshly men of the noblest birth and most powerful friendships in the city; and yet, if he should use them more mildly, he had a dreadful prospect of danger from them. For there was no likelihood, if they suffered less than death, they would be reconciled, but rather, adding new rage to their former wickedness, they would rush into every kind of audacity, while he himself, whose character for courage already did not stand very high with the multitude, would be thought guilty of the greatest cowardice and want of manliness.

Whilst Cicero was doubting what course to take, a portent happened to the women in their sacrificing. For on the altar, where the fire seemed wholly extinguished, a great and bright flame issued forth from the ashes of the burnt wood; at which others were affrighted, but the holy virgins called to Terentia, Cicero's wife, and bade her haste to her husband, and command him to execute what he had resolved for the good of his country, for the goddess had sent a great light to the increase of his safety and glory. Terentia, therefore, as she was otherwise in her own nature neither tender-hearted nor timorous, but a woman eager for distinction (who, as Cicero himself says, would rather thrust herself into his public affairs, than communicate her domestic matters to him), told him these things, and excited him against the conspirators. So also did Quintus his brother, and Publius Nigidius, one of his philosophical friends, whom he often made use of in his greatest and most weighty affairs of state.

The next day, a debate arising in the senate about the punishment of the men, Silanus, being the first who was asked his opinion, said it was fit they should be all sent to the prison, and there suffer the utmost penalty. To him all consented in order

till it came to Caius Cæsar, who was afterwards dictator. He was then but a young man, and only at the outset of his career, but had already directed his hopes and policy to that course by which he afterwards changed the Roman state into a monarchy. Of this others foresaw nothing; but Cicero had seen reason for strong suspicion, though without obtaining any sufficient means of proof. And there were some indeed that said that he was very near being discovered, and only just escaped him; others are of opinion that Cicero voluntarily overlooked and neglected the evidence against him, for fear of his friends and power; for it was very evident to everybody that if Cæsar was to be accused with the conspirators, they were more likely to be saved with him, than he to be punished with them.

When, therefore, it came to Cæsar's turn to give his opinion, he stood up and proposed that the conspirators should not be put to death, but their estates confiscated, and their persons confined in such cities in Italy as Cicero should approve, there to be kept in custody till Catiline was conquered. To this sentence, as it was the most moderate, and he that delivered it a most powerful speaker, Cicero himself gave no small weight, for he stood up and, turning the scale on either side, spoke in favour partly of the former, partly of Cæsar's sentence. And all Cicero's friends, judging Cæsar's sentence most expedient for Cicero, because he would incur the less blame if the conspirators were not put to death, chose rather the latter; so that Silanus, also changing his mind, retracted his opinion, and said he had not declared for capital, but only the utmost punishment, which to a Roman senator is imprisonment. The first man who spoke against Cæsar's motion was Catulus Lutatius. Cato followed, and so vehemently urged in his speech the strong suspicion against Cæsar himself, and so filled the senate with anger and resolution, that a decree was passed for the execution of the conspirators. But Cæsar opposed the confiscation of their goods, not thinking it fair that those who rejected the mildest part of his sentence should avail themselves of the severest. And when many insisted upon it, he appealed to the tribunes, but they would do nothing; till Cicero himself yielding, remitted that part of the sentence.

After this, Cicero went out with the senate to the conspirators; they were not all together in one place, but the several prætors

had them, some one, some another, in custody. And first he took Lentulus from the Palatine, and brought him by the Sacred Street, through the middle of the market-place, a circle of the most eminent citizens encompassing and protecting him. The people, affrighted at what was doing, passed along in silence, especially the young men; as if, with fear and trembling, they were undergoing a rite of initiation into some ancient sacred mysteries of aristocratic power. Thus passing from the market-place, and coming to the gaol, he delivered Lentulus to the officer, and commanded him to execute him; and after him Cethegus, and so all the rest in order, he brought and delivered up to execution. And when he saw many of the conspirators in the market-place, still standing together in companies, ignorant of what was done, and waiting for the night, supposing the men were still alive and in a possibility of being rescued, he called out in a loud voice, and said, "*They did live;*" for so the Romans, to avoid inauspicious language, name those that are dead.

It was now evening, when he returned from the market-place to his own house, the citizens no longer attending him with silence, nor in order, but receiving him, as he passed, with acclamations and applauses, and saluting him as the saviour and founder of his country. A bright light shone through the streets from the lamps and torches set up at the doors, and the women showed lights from the tops of the houses, to honour Cicero, and to behold him returning home with a splendid train of the most principal citizens; amongst whom were many who had conducted great wars, celebrated triumphs, and added to the possessions of the Roman empire, both by sea and land. These, as they passed along with him, acknowledged to one another, that though the Roman people were indebted to several officers and commanders of that age for riches, spoils, and power, yet to Cicero alone they owed the safety and security of all these, for delivering them from so great and imminent a danger. For though it might seem no wonderful thing to present the design, and punish the conspirators, yet to defeat the greatest of all conspiracies with so little disturbance, trouble, and commotion, was very extraordinary. For the greater part of those who had flocked in to Catiline, as soon as they heard the fate of Lentulus and Cethegus, left and forsook him, and he himself, with his

remaining forces, joining battle with Antonius, was destroyed with his army.

And yet there were some who were very ready both to speak ill of Cicero, and to do him hurt for these actions; and they had for their leaders some of the magistrates of the ensuing year, as Cæsar, who was one of the prætors, and Metellus and Bestia, the tribunes. These, entering upon their office some few days before Cicero's consulate expired, would not permit him to make any address to the people, but throwing the benches before the rostra, hindered his speaking, telling him he might, if he pleased, make the oath of withdrawal from office, and then come down again. Cicero, accordingly, accepting the conditions, came forward to make his withdrawal; and silence being made, he recited his oath, not in the usual, but in a new and peculiar form, namely, that he had saved his country and preserved the empire; the truth of which oath all the people confirmed with theirs. Cæsar and the tribunes, all the more exasperated by this, endeavoured to create him further trouble, and for this purpose proposed a law for calling Pompey home with his army, to put an end to Cicero's usurpation. But it was a very great advantage for Cicero and the whole commonwealth that Cato was at that time one of the tribunes. For he, being of equal power with the rest and of greater reputation, could oppose their designs. He easily defeated their other projects, and in an oration to the people so highly extolled Cicero's consulate, that the greatest honours were decreed him, and he was publicly declared the Father of his Country, which title he seems to have obtained, the first man who did so, when Cato gave it to him in this address to the people.

At this time, therefore, his authority was very great in the city; but he created himself much envy, and offended very many, not by any evil action, but because he was always lauding and magnifying himself. For neither senate, nor assembly of the people, nor court of judicature could meet, in which he was not heard to talk of Catiline and Lentulus. Indeed, he also filled his books and writings with his own praises, to such an excess as to render a style, in itself most pleasant and delightful, nauseous and irksome to his hearers; this ungrateful humour like a disease, always cleaving to him. Nevertheless, though he was intemperately fond of his own glory, he was very free from envying

others, and was, on the contrary, most liberally profuse in commending both the ancients and his contemporaries, as any one may see in his writings. And many such sayings of his are also remembered; as that he called Aristotle a river of flowing gold, and said of Plato's Dialogues, that if Jupiter were to speak, it would be in language like theirs. He used to call Theophrastus his special luxury. And being asked which of Demosthenes's orations he liked best, he answered, the longest. And yet some affected imitators of Demosthenes have complained of some words that occur in one of his letters, to the effect that Demosthenes sometimes falls asleep in his speeches; forgetting the many high encomiums he continually passes upon him, and the compliment he paid him when he named the most elaborate of all his orations, those he wrote against Antony, Philippics. And as for the eminent men of his own time, either in eloquence or philosophy, there was not one of them whom he did not, by writing or speaking favourably of him, render more illustrious. He obtained of Cæsar, when in power, the Roman citizenship for Cratippus, the Peripatetic, and got the court of Areopagus, by public decree, to request his stay at Athens, for the instruction of their youth and the honour of their city. There are letters extant from Cicero to Herodes, and others to his son, in which he recommends the study of philosophy under Cratippus. There is one in which he blames Gorgias, the rhetorician, for enticing his son into luxury and drinking, and, therefore, forbids him his company. And this, and one other to Pelops, the Byzantine, are the only two of his Greek epistles which seem to be written in anger. In the first, he justly reflects on Gorgias, if he were what he was thought to be, a dissolute and profligate character; but in the other, he rather nicely expostulates and complains with Pelops for neglecting to procure him a decree of certain honours from the Byzantines.

Another illustration of his love of praise is the way in which sometimes, to make his orations more striking, he neglected decorum and dignity. When Munatius, who had escaped conviction by his advocacy, immediately prosecuted his friend Sabinus, he said in the warmth of his resentment, "Do you suppose you were acquitted for your own merits, Munatius, and was it not that I so darkened the case, that the court could not see your guilt?" When from the rostra he had made a eulogy on

Marcus Crassus, with much applause, and within a few days after again as publicly reproached him, Crassus called to him, and said, "Did not you yourself two days ago, in this same place, commend me?" "Yes," said Cicero, "I exercised my eloquence in declaiming upon a bad subject." At another time, Crassus had said that no one of his family had ever lived beyond sixty years of age, and afterwards denied it, and asked, "What should put it into my head to say so?" "It was to gain the people's favour," answered Cicero; "you knew how glad they would be to hear it." When Crassus expressed admiration of the Stoic doctrine, that *the good man is always rich*, "Do you not mean," said Cicero, "their doctrine that *all things belong to the wise*?" Crassus being generally accused of covetousness. One of Crassus's sons, who was thought so exceedingly like a man of the name of Axius as to throw some suspicion on his mother's honour, made a successful speech in the senate. Cicero, on being asked how he liked it, replied with the Greek words *Axiou Crassou*.

When Crassus was about to go into Syria, he desired to leave Cicero rather his friend than his enemy, and, therefore, one day saluting him, told him he would come and sup with him, which the other as courteously received. Within a few days after, on some of Cicero's acquaintances interceding for Vatinius, as desirous of reconciliation and friendship, for he was then his enemy, "What," he replied, "does Vatinius also wish to come and sup with me?" Such was his way with Crassus. When Vatinius, who had swellings in his neck, was pleading a cause he called him the *tumid orator*; and having been told by some one that Vatinius was dead, on hearing, presently after, that he was alive, "May the rascal perish," said he, "for his news not being true."

Upon Cæsar's bringing forward a law for the division of the lands in Campania amongst the soldiers, many in the senate opposed it; amongst the rest, Lucius Gellius, one of the oldest men in the house, said it should never pass whilst he lived. "Let us postpone it," said Cicero, "Gellius does not ask us to wait long." There was a man of the name of Octavius, suspected to be of African descent. He once said, when Cicero was pleading, that he could not hear him; "Yet there are holes" said Cicero, "in your ears." When Metellus Nepos told him that he had ruined

more as a witness than he had saved as an advocate, "I admit," said Cicero, "that I have more truth than eloquence." To a young man who was suspected of having given a poisoned cake to his father, and who talked largely of the invectives he meant to deliver against Cicero, "Better these," replied he, "than your cakes." Publius Sextius, having amongst others retained Cicero as his advocate in a certain cause, was yet desirous to say all for himself, and would not allow anybody to speak for him; when he was about to receive his acquittal from the judges, and the ballots were passing, Cicero called to him, "Make haste, Sextius, and use your time; to-morrow you will be nobody." He cited Publius Cotta to bear testimony in a certain cause, one who affected to be thought a lawyer, though ignorant and unlearned; to whom, when he had said, "I know nothing of the matter," he answered "You think, perhaps, we ask you about a point of law." To Metellus Nepos, who, in a dispute between them, repeated several times, "Who was your father, Cicero?" he replied, "Your mother has made the answer to such a question in your case more difficult;" Nepos's mother having been of ill-repute. The son, also, was of a giddy, uncertain temper. At one time, he suddenly threw up his office of tribune, and sailed off into Syria to Pompey; and immediately after, with as little reason, came back again. He gave his tutor, Philagrus, a funeral with more than necessary attention, and then set up the stone figure of a crow over his tomb. "This," said Cicero, "is really appropriate; as he did not teach you to speak, but to fly about." When Marcus Appius, in the opening of some speech in a court of justice said that his friend had desired him to employ industry, eloquence, and fidelity in that cause, Cicero answered, "And how have you had the heart not to accede to any one of his requests?"

To use this sharp raillery against opponents and antagonists in judicial pleading seems allowable rhetoric. But he excited much ill-feeling by his readiness to attack any one for the sake of a jest. A few anecdotes of this kind may be added. Marcus Aquinius, who had two sons-in-law in exile, received from him the name of King Adrastus. Lucius Cotta, an intemperate lover of wine, was censor when Cicero stood for the consulship. Cicero, being thirsty at the election, his friends stood round about him while he was drinking. "You have reason to be

afraid," he said, "lest the censor should be angry with me for drinking water." Meeting one day Voconius with his three very ugly daughters, he quoted the verse—

"He reared a race without Apollo's leave."

When Marcus Gellius, who was reputed the son of a slave, had read several letters in the senate with a very shrill and loud voice, "Wonder not," said Cicero, "he comes of the criers." When Faustus Sylla, the son of Sylla the dictator, who had, during his dictatorship, by public bills proscribed and condemned so many citizens, had so far wasted his estate, and got into debt, that he was forced to publish his bills of sale, Cicero told him that he liked these bills much better than those of his father. By this habit he made himself odious with many people.

But Clodius's faction conspired against him upon the following occasion. Clodius was a member of a noble family, in the flower of his youth, and of a bold and resolute temper. He, being in love with Pompeia, Cæsar's wife, got privately into his house in the dress and attire of a music-girl; the women being at that time offering there the sacrifice which must not be seen by men, and there was no man present. Clodius, being a youth and beardless, hoped to get to Pompeia among the women without being taken notice of. But coming into a great house by night, he missed his way in the passages, and a servant belonging to Aurelia, Cæsar's mother, spying him wandering up and down, inquired his name. Thus being necessitated to speak, he told her he was seeking for one of Pompeia's maids, Abra by name; and she, perceiving it not to be a woman's voice, shrieked out, and called in the women; who shutting the gates, and searching every place, at length found Clodius hidden in the chamber of the maid with whom he had come in. This matter being much talked about, Cæsar put away his wife, Pompeia, and Clodius was prosecuted for profaning the holy rites.

Cicero was at this time his friend, for he had been useful to him in the conspiracy of Catiline, as one of his forwardest assistants and protectors. But when Clodius rested his defence upon this point, that he was not then at Rome, but at a distance in the country, Cicero testified that he had come to his house that day, and conversed with him on several matters; which thing was indeed true, although Cicero was thought to testify it

not so much for the truth's sake as to preserve his quiet with Terentia his wife. For she bore a grudge against Clodius on account of his sister Clodia's wishing, as it was alleged, to marry Cicero, and having employed for this purpose the intervention of Tullus, a very intimate friend of Cicero's; and his frequent visits to Clodia, who lived in their neighbourhood, and the attentions he paid to her had excited Terentia's suspicions, and, being a woman of a violent temper and having the ascendant over Cicero, she urged him on to taking a part against Clodius, and delivering his testimony. Many other good and honest citizens also gave evidence against him, for perjuries, disorders, bribing the people, and debauching women. Lucullus proved, by his women-servants, that he had debauched his youngest sister when she was Lucullus's wife; and there was a general belief that he had done the same with his two other sisters, Tertia, whom Marcius Rex, and Clodia, whom Metellus Celer had married; the latter of whom was called *Quadrantia*, because one of her lovers had deceived her with a purse of small copper money instead of silver, the smallest copper coin being called a quadrant. Upon this sister's account, in particular, Clodius's character was attacked. Notwithstanding all this, when the common people united against the accusers and witnesses and the whole party, the judges were affrighted, and a guard was placed about them for their defence; and most of them wrote their sentences on the tablets in such a way that they could not well be read. It was decided, however, that there was a majority for his acquittal, and bribery was reported to have been employed; in reference to which Catulus remarked, when he next met the judges, "You were very right to ask for a guard, to prevent your money being taken from you." And when Clodius upbraided Cicero that the judges had not believed his testimony, "Yes," said he, "five-and-twenty of them trusted me and condemned you, and the other thirty did not trust you, for they did not acquit you till they had got your money."

Cæsar, though cited, did not give his testimony against Clodius, and declared himself not convinced of his wife's adultery, but that he had put her away because it was fit that Cæsar's house should not be only free of the evil fact, but of the fame too.

Clodius, having escaped this danger, and having got himself

chosen one of the tribunes, immediately attacked Cicero, heaping up all matters and inciting all persons against him. The common people he gained over with popular laws; to each of the consuls he decreed large provinces, to Piso, Macedonia, and to Gabinius, Syria; he made a strong party among the indigent citizens, to support him in his proceedings, and had always a body of armed slaves about him. Of the three men then in greatest power, Crassus was Cicero's open enemy, Pompey indifferently made advances to both, and Cæsar was going with an army into Gaul. To him, though not his friend (what had occurred in the time of the conspiracy having created suspicions between them), Cicero applied, requesting an appointment as one of his lieutenants in the province. Cæsar accepted him, and Clodius, perceiving that Cicero would thus escape his tribunician authority, professed to be inclinable to a reconciliation, laid the greatest fault upon Terentia, made always a favourable mention of him, and addressed him with kind expressions, as one who felt no hatred or ill-will, but who merely wished to urge his complaints in a moderate and friendly way. By these artifices, he so freed Cicero of all his fears, that he resigned his appointment to Cæsar, and betook himself again to political affairs. At which Cæsar, being exasperated, joined the party of Clodius against him, and wholly alienated Pompey from him; he also himself declared in a public assembly of the people, that he did not think Lentulus and Cethegus, with their accomplices, were fairly and legally put to death without being brought to trial. And this, indeed, was the crime charged upon Cicero, and this impeachment he was summoned to answer. And so, as an accused man, and in danger for the result, he changed his dress, and went round with his hair untrimmed, in the attire of a suppliant, to beg the people's grace. But Clodius met him in every corner, having a band of abusive and daring fellows about him, who derided Cicero for his change of dress and his humiliation, and often, by throwing dirt and stones at him, interrupted his supplication to the people.

However, first of all, almost the whole equestrian order changed their dress with him, and no less than twenty thousand young gentlemen followed him with their hair untrimmed, and supplicating with him to the people. And then the senate met, to pass a decree that the people should change their dress as in

time of public sorrow. But the consuls opposing it, and Clodius with armed men besetting the senate-house, many of the senators ran out, crying out and tearing their clothes. But this sight moved neither shame nor pity; Cicero must either fly or determine it by the sword with Clodius. He entreated Pompey to aid him, who was on purpose gone out of the way, and was staying at his country-house in the Alban hills; and first he sent his son-in-law Piso to intercede with him, and afterwards set out to go himself. Of which Pompey being informed, would not stay to see him, being ashamed at the remembrance of the many conflicts in the commonwealth which Cicero had undergone in his behalf, and how much of his policy he had directed for his advantage. But being now Cæsar's son-in-law, at his instance he had set aside all former kindness, and, slipping out at another door, avoided the interview. Thus being forsaken by Pompey, and left alone to himself, he fled to the consuls. Gabinius was rough with him, as usual, but Piso spoke more courteously, desiring him to yield and give place for a while to the fury of Clodius, and to await a change of times, and to be now, as before, his country's saviour from the peril of these troubles and commotions which Clodius was exciting.

Cicero, receiving this answer, consulted with his friends. Lucullus advised him to stay, as being sure to prevail at last; others to fly, because the people would soon desire him again, when they should have enough of the rage and madness of Clodius. This last Cicero approved. But first he took a statue of Minerva, which had been long set up and greatly honoured in his house, and carrying it to the capitol, there dedicated it, with the inscription, "To Minerva, Patroness of Rome." And receiving an escort from his friends, about the middle of the night he left the city and went by land through Lucania, intending to reach Sicily.

But as soon as it was publicly known that he was fled, Clodius proposed to the people a decree of exile, and by his own order interdicted him fire and water, prohibiting any within five hundred miles in Italy to receive him into their houses. Most people, out of respect for Cicero, paid no regard to this edict, offering him every attention, and escorting him on his way. But at Hipponium, a city of Lucania now called Vibo, one Vibius, a Sicilian by birth, who, amongst many other instances of

Cicero's friendship, had been made head of the state engineers when he was consul, would not receive him into his house, sending him word he would appoint a place in the country for his reception. Caius Vergilius, the prætor of Sicily, who had been on the most intimate terms with him, wrote to him to forbear coming into Sicily. At these things Cicero, being disheartened, went to Brundisium, whence putting forth with a prosperous wind, a contrary gale blowing from the sea carried him back to Italy the next day. He put again to sea, and having reached Dyrrachium, on his coming to shore there, it is reported that an earthquake and a convulsion in the sea happened at the same time, signs which the diviners said intimated that his exile would not be long, for these were prognostics of change. Although many visited him with respect, and the cities of Greece contended which should honour him most, he yet continued disheartened and disconsolate, like an unfortunate lover, often casting his looks back upon Italy; and, indeed, he was become so poor-spirited, so humiliated and dejected by his misfortunes, as none could have expected in a man who had devoted so much of his life to study and learning. And yet he often desired his friends not to call him orator, but philosopher, because he had made philosophy his business, and had only used rhetoric as an instrument for attaining his objects in public life. But the desire of glory has great power in washing the tinctures of philosophy out of the souls of men, and in imprinting the passions of the common people, by custom and conversation, in the minds of those that take a part in governing them, unless the politician be very careful so to engage in public affairs as to interest himself only in the affairs themselves, but not participate in the passions that are consequent to them.

Clodius, having thus driven away Cicero, fell to burning his farms and villas, and afterwards his city house, and built on the site of it a temple to Liberty. The rest of his property he exposed to sale by daily proclamation, but nobody came to buy. By these courses he became formidable to the noble citizens, and being followed by the commonalty, whom he had filled with insolence and licentiousness, he began at last to try his strength against Pompey, some of whose arrangements in the countries he conquered, he attacked. The disgrace of this made Pompey begin to reproach himself for his cowardice in deserting Cicero, and

changing his mind, he now wholly set himself with his friends to contrive his return. And when Clodius opposed it, the senate made a vote that no public measure should be ratified or passed by them till Cicero was recalled. But when Lentulus was consul, the commotions grew so high upon this matter, that the tribunes were wounded in the Forum, and Quintus, Cicero's brother, was left as dead, lying unobserved amongst the slain. The people began to change in their feelings, and Annii Milo, one of their tribunes, was the first who took confidence to summon Clodius to trial for acts of violence. Many of the common people out of the neighbouring cities formed a party with Pompey, and he went with them, and drove Clodius out of the Forum, and summoned the people to pass their vote. And, it is said, the people never passed any suffrage more unanimously than this. The senate, also, striving to outdo the people, sent letters of thanks to those cities which had received Cicero with respect in his exile, and decreed that his house and his country-places, which Clodius had destroyed, should be rebuilt at the public charge.

Thus Cicero returned sixteen months after his exile, and the cities were so glad, and people so zealous to meet him, that what he boasted of afterwards, that Italy had brought him on her shoulders home to Rome, was rather less than the truth. And Crassus himself, who had been his enemy before his exile, went then voluntarily to meet him, and was reconciled, to please his son Publius, as he said, who was Cicero's affectionate admirer.

Cicero had not been long at Rome when, taking the opportunity of Clodius's absence, he went with a great company to the capitol, and there tore and defaced the tribunician tables, in which were recorded the acts done in the time of Clodius. And on Clodius calling him in question for this, he answered that he, being of the patrician order, had obtained the office of tribune against law, and therefore nothing done by him was valid. Cato was displeased at this, and opposed Cicero, not that he commended Clodius, but rather disapproved of his whole administration; yet, he contended, it was an irregular and violent course for the senate to vote the illegality of so many decrees and acts, including those of Cato's own government in Cyprus and at Byzantium. This occasioned a breach between Cato and Cicero, which, though it came not to open enmity, yet made a more reserved friendship between them.

After this, Milo killed Clodius, and, being arraigned for the murder, he procured Cicero as his advocate. The senate, fearing lest the questioning of so eminent and high-spirited a citizen as Milo might disturb the peace of the city, committed the superintendence of this and of the other trials to Pompey, who should undertake to maintain the security alike of the city and of the courts of justice. Pompey, therefore, went in the night, and occupying the high grounds about it, surrounded the Forum with soldiers. Milo, fearing lest Cicero, being disturbed by such an unusual sight, should conduct his cause the less successfully, persuaded him to come in a litter into the Forum, and there repose himself till the judges were set and the court filled. For Cicero, it seems, not only wanted courage in arms, but, in his speaking also, began with timidity, and in many cases scarcely left off trembling and shaking when he had got thoroughly into the current and the substance of his speech. Being to defend Licinius Murena against the prosecution of Cato, and being eager to outdo Hortensius, who had made his plea with great applause, he took so little rest that night, and was so disordered with thought and overwatching, that he spoke much worse than usual. And so now, on quitting his litter to commence the cause of Milo, at the sight of Pompey, posted as it were, and encamped with his troops above, and seeing arms shining round about the Forum, he was so confounded that he could hardly begin his speech for the trembling of his body and hesitance of his tongue; whereas Milo, meantime, was bold and intrepid in his demeanour, disdaining either to let his hair grow or to put on the mourning habit. And this, indeed, seems to have been one principal cause of his condemnation. Cicero, however, was thought not so much to have shown timidity for himself, as anxiety about his friend.

He was made one of the priests, whom the Romans call Augurs, in the room of Crassus the younger, dead in Parthia. Then he was appointed by lot to the province of Cilicia, and set sail thither with twelve thousand foot and two thousand six hundred horse. He had orders to bring back Cappadocia to its allegiance to Ariobarzanes, its king; which settlement he effected very completely without recourse to arms. And perceiving the Cilicians, by the great loss the Romans had suffered in Parthia, and the commotions in Syria, to have become disposed to attempt a revolt, by a gentle course of government he

soothed them back into fidelity. He would accept none of the presents that were offered him by the kings; he remitted the charge of public entertainments, but daily at his own house received the ingenious and accomplished persons of the province, not sumptuously, but liberally. His house had no porter, nor was he ever found in bed by any man, but early in the morning, standing or walking before his door, he received those who came to offer their salutations. He is said never once to have ordered any of those under his command to be beaten with rods, or to have their garments rent. He never gave contumelious language in his anger, nor inflicted punishment with reproach. He detected an embezzlement, to a large amount, in the public money, and thus relieved the cities from their burdens, at the same time that he allowed those who made restitution to retain without further punishment their rights as citizens. He engaged too, in war, so far as to give a defeat to the banditti who infested Mount Amanus, for which he was saluted by his army Imperator. To Cæcilius, the orator, who asked him to send him some panthers from Cilicia, to be exhibited on the theatre at Rome, he wrote, in commendation of his own actions, that there were no panthers in Cilicia, for they were all fled to Caria, in anger that in so general a peace they had become the sole objects of attack. On leaving his province, he touched at Rhodes, and tarried for some length of time at Athens, longing much to renew his old studies. He visited the eminent men of learning, and saw his former friends and companions; and after receiving in Greece the honours that were due to him, returned to the city, where everything was now just as it were in a flame, breaking out into a civil war.

When the senate would have decreed him a triumph, he told them he had rather, so differences were accommodated, follow the triumphal chariot of Cæsar. In private, he gave advice to both, writing many letters to Cæsar, and personally entreating Pompey; doing his best to soothe and bring to reason both the one and the other. But when matters became incurable, and Cæsar was approaching Rome, and Pompey durst not abide it, but, with many honest citizens, left the city, Cicero as yet did not join in the flight, and was reputed to adhere to Cæsar. And it is very evident he was in his thoughts much divided, and wavered painfully between both, for he writes in his epistles, "To which side should I turn? Pompey has the fair and hon-

ourable plea for war; and Cæsar, on the other hand, has managed his affairs better, and is more able to secure himself and his friends. So that I know whom I should fly, not whom I should fly to." But when Trebatius, one of Cæsar's friends, by letter signified to him that Cæsar thought it was his most desirable course to join his party, and partake his hopes, but if he considered himself too old a man for this, then he should retire into Greece, and stay quietly there, out of the way of either party, Cicero, wondering that Cæsar had not written himself, gave an angry reply, that he should not do anything unbecoming his past life. Such is the account to be collected from his letters.

But as soon as Cæsar was marched into Spain, he immediately sailed away to join Pompey. And he was welcomed by all but Cato; who, taking him privately, chid him for coming to Pompey. As for himself, he said, it had been indecent to forsake that part in the commonwealth which he had chosen from the beginning; but Cicero might have been more useful to his country and friends, if, remaining neuter, he had attended and used his influence to moderate the result, instead of coming hither to make himself, without reason or necessity, an enemy to Cæsar, and a partner in such great dangers.

By this language, partly, Cicero's feelings were altered, and partly, also, because Pompey made no great use of him. Although, indeed, he was himself the cause of it, by his not denying that he was sorry he had come, by his depreciating Pompey's resources, finding fault underhand with his counsels, and continually indulging in jests and sarcastic remarks on his fellow-soldiers. Though he went about in the camp with a gloomy and melancholy face himself, he was always trying to raise a laugh in others, whether they wished it or not. It may not be amiss to mention a few instances. To Domitius, on his preferring to a command one who was no soldier, and saying, in his defence, that he was a modest and prudent person, he replied, "Why did not you keep him for a tutor for your children?" On hearing Theophanes, the Lesbian, who was master of the engineers in the army, praised for the admirable way in which he had consoled the Rhodians for the loss of their fleet, "What a thing it is," he said, "to have a Greek in command!" When Cæsar had been acting successfully, and in a manner blockading Pompey, Len-

tulus was saying it was reported that Cæsar's friends were out of heart; "Because," said Cicero, "they do not wish Cæsar well." To one Marcius, who had just come from Italy, and told them that there was a strong report at Rome that Pompey was blocked up, he said, "And you sailed hither to see it with your own eyes." To Nonius, encouraging them after a defeat to be of good hope, because there were seven eagles still left in Pompey's camp, "Good reason for encouragement," said Cicero, "if we were going to fight with jackdaws." Labienus insisted on some prophecies to the effect that Pompey would gain the victory; "Yes," said Cicero; "and the first step in the campaign has been losing our camp."

After the battle of Pharsalia was over, at which he was not present for want of health, and Pompey was fled, Cato, having considerable forces and a great fleet at Dyrrachium, would have had Cicero commander-in-chief, according to law and the precedence of his consular dignity. And on his refusing the command, and wholly declining to take part in their plans for continuing the war, he was in the greatest danger of being killed, young Pompey and his friends calling him traitor, and drawing their swords upon him; only that Cato interposed, and hardly rescued and brought him out of the camp.

Afterwards, arriving at Brundisium, he tarried there some time in expectation of Cæsar, who was delayed by his affairs in Asia and Egypt. And when it was told him that he was arrived at Tarentum, and was coming thence by land to Brundisium, he hastened towards him, not altogether without hope, and yet in some fear of making experiment of the temper of an enemy and conqueror in the presence of many witnesses. But there was no necessity for him either to speak or do anything unworthy of himself; for Cæsar, as soon as he saw him coming a good way before the rest of the company, came down to meet him, saluted him, and, leading the way, conversed with him alone for some furlongs. And from that time forward he continued to treat him with honour and respect, so that, when Cicero wrote an oration in praise of Cato, Cæsar in writing an answer to it, took occasion to commend Cicero's own life and eloquence, comparing him to Pericles and Theramenes. Cicero's oration was called Cato; Cæsar's, anti-Cato.

So also it is related that when Quintus Ligarius was prosecuted

for having been in arms against Cæsar, and Cicero had undertaken his defence, Cæsar said to his friends, "Why might we not as well once more hear a speech from Cicero? Ligarius, there is no question, is a wicked man and an enemy." But when Cicero began to speak, he wonderfully moved him, and proceeded in his speech with such varied pathos, and such a charm of language, that the colour of Cæsar's countenance often changed, and it was evident that all the passions of his soul were in commotion. At length, the orator touching upon the Pharsalian battle, he was so affected that his body trembled, and some of the papers he held dropped out of his hands. And thus he was overpowered, and acquitted Ligarius.

Henceforth, the commonwealth being changed into a monarchy, Cicero withdrew himself from public affairs, and employed his leisure in instructing those young men that would, in philosophy; and by the near intercourse he thus had with some of the noblest and highest in rank, he again began to possess great influence in the city. The work and object to which he set himself was to compose and translate philosophical dialogues and to render logical and physical terms into the Roman idiom. For he it was, as it is said, who first or principally gave Latin names to *phantasia*, *syncatathesis*, *epokhe*, *catalepsis*, *atamon*, *ameres*, *kenon*, and other such technical terms, which, either by metaphors or other means of accommodation, he succeeded in making intelligible and expressible to the Romans. For his recreation, he exercised his dexterity in poetry, and when he was set to it would make five hundred verses in a night. He spent the greatest part of his time at his country-house near Tusculum. He wrote to his friends that he led the life of Lærtes either jestingly, as his custom was, or rather from a feeling of ambition for public employment, which made him impatient under the present state of affairs. He rarely went to the city, unless to pay his court to Cæsar. He was commonly the first amongst those who voted him honours, and sought out new terms of praise for himself and for his actions. As, for example, what he said of the statues of Pompey, which had been thrown down, and were afterwards by Cæsar's orders set up again; that Cæsar, by this act of humanity, had indeed set up Pompey's statues, but he had fixed and established his own.

He had a design, it is said, of writing the history of his country,

combining with it much of that of Greece, and incorporating in it all the stories and legends of the past that he had collected. But his purposes were interfered with by various public and various private unhappy occurrences and misfortunes; for most of which he was himself in fault. For first of all, he put away his wife Terentia, by whom he had been neglected in the time of the war, and sent away destitute of necessaries for his journey; neither did he find her kind when he returned into Italy, for she did not join him at Brundisium, where he stayed a long time, nor would allow her young daughter, who undertook so long a journey, decent attendance, or the requisite expenses; besides, she left him a naked and empty house, and yet had involved him in many and great debts. These were alleged as the fairest reasons for the divorce. But Terentia, who denied them all, had the most unmistakable defence furnished her by her husband himself, who not long after married a young maiden for the love of her beauty, as Terentia upbraided him; or as Tiro, his emancipated slave, has written, for her riches, to discharge his debts. For the young woman was very rich, and Cicero had the custody of her estate, being left guardian in trust; and being indebted many myriads of money, he was persuaded by friends and relations to marry her, notwithstanding his disparity of age, and to use her money to satisfy his creditors. Antony, who mentions this marriage in his answer to the Philippics, reproaches him for putting away a wife with whom he had lived to old age; adding some happy strokes of sarcasm on Cicero's domestic, inactive, unsoldier-like habits. Not long after this marriage, his daughter died in childbed at Lentulus's house, to whom she had been married after the death of Piso, her former husband. The philosophers from all parts came to comfort Cicero; for his grief was so excessive, that he put away his new-married wife, because she seemed to be pleased at the death of Tullia. And thus stood Cicero's domestic affairs at this time.

He had no concern in the design that was now forming against Cæsar, although, in general, he was Brutus's most principal confidant, and one who was as aggrieved at the present, and as desirous of the former state of public affairs, as any other whatsoever. But they feared his temper, as wanting courage, and his old age, in which the most daring dispositions are apt to be timorous.

As soon, therefore, as the act was committed by Brutus and

Cassius, and the friends of Cæsar were got together, so that there was fear the city would again be involved in a civil war, Antony, being consul, convened the senate, and made a short address recommending concord. And Cicero following with various remarks such as the occasion called for, persuaded the senate to imitate the Athenians, and decree an amnesty for what had been done in Cæsar's case, and to bestow provinces on Brutus and Cassius. But neither of these things took effect. For as soon as the common people, of themselves inclined to pity, saw the dead body of Cæsar borne through the market-place, and Antony showing his clothes filled with blood, and pierced through in every part with swords, enraged to a degree of frenzy, they made a search for the murderers, and with firebrands in their hands ran to their houses to burn them. They, however, being forewarned, avoided this danger; and expecting many more and greater to come, they left the city.

Antony on this was at once in exultation, and every one was in alarm with the prospect that he would make himself sole ruler, and Cicero in more alarm than any one. For Antony, seeing his influence reviving in the commonwealth and knowing how closely he was connected with Brutus, was ill-pleased to have him in the city. Besides, there had been some former jealousy between them, occasioned by the difference of their manners. Cicero, fearing the event, was inclined to go as lieutenant with Dolabella into Syria. But Hirtius and Pansa, consuls elect as successors of Antony, good men and lovers of Cicero, entreated him not to leave them, undertaking to put down Antony if he would stay in Rome. And he, neither distrusting wholly, nor trusting them, let Dolabella go without him, promising Hirtius that he would go and spend his summer at Athens, and return again when he entered upon his office. So he set out on his journey; but some delay occurring in his passage, new intelligence, as often happens, came suddenly from Rome, that Antony had made an astonishing change, and was doing all things and managing all public affairs at the will of the senate, and that there wanted nothing but his presence to bring things to a happy settlement. And therefore, blaming himself for his cowardice, he returned again to Rome, and was not deceived in his hopes at the beginning. For such multitudes flocked out to meet him, that the compliments and civilities which were paid him at the gates, and at his entrance into the city, took up almost one whole day's time.

On the morrow, Antony convened the senate, and summoned Cicero thither. He came not, but kept his bed, pretending to be ill with his journey; but the true reason seemed the fear of some design against him, upon a suspicion and intimation given him on his way to Rome. Antony, however, showed great offence at the affront, and sent soldiers, commanding them to bring him or burn his house; but many interceding and supplicating for him, he was contented to accept sureties. Ever after, when they met, they passed one another with silence, and continued on their guard, till Cæsar, the younger, coming from Apollonia, entered on the first Cæsar's inheritance, and was engaged in a dispute with Antony about two thousand five hundred myriads of money, which Antony detained from the estate.

Upon this, Philippus, who married the mother, and Marcellus, who married the sister of young Cæsar, came with the young man to Cicero, and agreed with him that Cicero should give them the aid of his eloquence and political influence with the senate and people, and Cæsar gave Cicero the defence of his riches and arms. For the young man had already a great party of the soldiers of Cæsar about him. And Cicero's readiness to join him was founded, it is said, on some yet stronger motives; for it seems, while Pompey and Cæsar were yet alive, Cicero, in his sleep, had fancied himself engaged in calling some of the sons of the senators into the capitol, Jupiter being about, according to the dream, to declare one of them the chief ruler of Rome. The citizens, running up with curiosity, stood about the temple, and the youths, sitting in their purple-bordered robes, kept silence. On a sudden the doors opened, and the youths, arising one by one in order, passed round the god, who reviewed them all, and, to their sorrow, dismissed them; but when this one was passing by, the god stretched forth his right hand and said. "O ye Romans, this young man, when he shall be lord of Rome, shall put an end to all your civil wars." It is said that Cicero formed from his dream a distinct image of the youth, and retained it afterwards perfectly, but did not know who it was. The next day, going down into the Campus Martius, he met the boys returning from their gymnastic exercises, and the first was he, just as he had appeared to him in his dream. Being astonished at it, he asked him who were his parents. And it proved to be this young Cæsar, whose father was a man of no great eminence, Octavius, and his mother, Attia, Cæsar's sister's daughter; for

which reason, Cæsar, who had no children, made him by will the heir of his house and property. From that time, it is said that Cicero studiously noticed the youth whenever he met him, and he as kindly received the civility; and by fortune he happened to be born when Cicero was consul.

These were the reasons spoken of; but it was principally Cicero's hatred of Antony, and a temper unable to resist honour, which fastened him to Cæsar, with the purpose of getting the support of Cæsar's power for his own public designs. For the young man went so far in his court to him, that he called him Father; at which Brutus was so highly displeased, that, in his epistles to Atticus, he reflected on Cicero saying, it was manifest, by his courting Cæsar for fear of Antony, he did not intend liberty to his country, but an indulgent master to himself. Notwithstanding, Brutus took Cicero's son, then studying philosophy at Athens, gave him a command, and employed him in various ways, with a good result. Cicero's own power at this time was at the greatest height in the city, and he did whatsoever he pleased; he completely overpowered and drove out Antony, and sent the two consuls, Iliertius and Pansa, with an army, to reduce him; and, on the other hand, persuaded the senate to allow Cæsar the lictors and ensigns of a prætor, as though he were his country's defender. But after Antony was defeated in battle, and the consuls slain, the armies united, and ranged themselves with Cæsar. And the senate, fearing the young man, and his extraordinary fortune, endeavoured, by honours and gifts, to call off the soldiers from him, and to lessen his power; professing there was no further need of arms now Antony was put to flight.

This giving Cæsar an affright, he privately sends some friends to entreat and persuade Cicero to procure the consular dignity for them both together; saying he should manage the affairs as he pleased, should have the supreme power, and govern the young man who was only desirous of name and glory. And Cæsar himself confessed that, in fear of ruin, and in danger of being deserted, he had seasonably made use of Cicero's ambition, persuading him to stand with him, and to accept the offer of his aid and interest for the consulship.

And now, more than at any other time, Cicero let himself be carried away and deceived, though an old man, by the persuasion of a boy. He joined him in soliciting votes, and procured the good-will of the senate, not without blame at the time on the

part of his friends; and he, too, soon enough after, saw that he had ruined himself, and betrayed the liberty of his country. For the young man, once established, and possessed of the office of consul, bade Cicero farewell; and, reconciling himself to Antony and Lepidus, joined his power with theirs, and divided the government, like a piece of property, with them. Thus united, they made a schedule of above two hundred persons who were to be put to death. But the greatest contention in all their debates was on the question of Cicero's case. Antony would come to no conditions, unless he should be the first man to be killed. Lepidus held with Antony, and Cæsar opposed them both. They met secretly and by themselves, for three days together, near the town of Bononia. The spot was not far from the camp, with a river surrounding it. Cæsar, it is said, contended earnestly for Cicero the first two days; but on the third day he yielded, and gave him up. The terms of their mutual concessions were these: that Cæsar should desert Cicero, Lepidus his brother Paulus, and Antony, Lucius Cæsar, his uncle by his mother's side. Thus they let their anger and fury take from them the sense of humanity, and demonstrated that no beast is more savage than man when possessed with power answerable to his rage.

Whilst these things were contriving, Cicero was with his brother at his country-house near Tusculum; whence, hearing of the proscriptions, they determined to pass to Astura, a villa of Cicero's near the sea, and to take shipping from thence for Macedonia to Brutus, of whose strength in that province news had already been heard. They travelled together in their separate litters, overwhelmed with sorrow; and often stopping on the way till their litters came together, condoled with one another. But Quintus was the more disheartened when he reflected on his want of means for his journey; for, as he said, he had brought nothing with him from home. And even Cicero himself had but a slender provision. It was judged, therefore, most expedient that Cicero should make what haste he could to fly, and Quintus return home to provide necessaries, and thus resolved, they mutually embraced, and parted with many tears.

Quintus, within a few days after, betrayed by his servants to those who came to search for him, was slain, together with his young son. But Cicero was carried to Astura, where finding a vessel, he immediately went on board her, and sailed as far as

Circæum with a prosperous gale; but when the pilots resolved immediately to set sail from thence, whether fearing the sea, or not wholly distrusting the faith of Cæsar, he went on shore, and passed by land a hundred furlongs, as if he was going for Rome. But losing resolution and changing his mind, he again returned to the sea, and there spent the night in fearful and perplexed thoughts. Sometimes he resolved to go into Cæsar's house privately, and there kill himself upon the altar of his household gods, to bring divine vengeance upon him; but the fear of torture put him off this course. And after passing through a variety of confused and uncertain counsels, at last he let his servants carry him by sea to Capitæ, where he had a house, an agreeable place to retire to in the heat of summer, when the Etesian winds are so pleasant.

There was at that place a chapel of Apollo, not far from the seaside, from which a flight of crows rose with a great noise, and made towards Cicero's vessel, as it rowed to land, and lighting on both sides of the yard, some croaked, others pecked the ends of the ropes. This was looked upon by all as an ill-omen; and, therefore, Cicero went again ashore, and entering his house, lay down upon his bed to compose himself to rest. Many of the crows settled about the window, making a dismal cawing; but one of them alighted upon the bed where Cicero lay covered up, and with its bill by little and little pecked off the clothes from his face. His servants, seeing this, blamed themselves that they should stay to be spectators of their master's murder, and do nothing in his defence, whilst the brute creatures came to assist and take care of him in his undeserved affliction; and therefore, partly by entreaty, partly by force, they took him up, and carried him in his litter towards the seaside.

But in the meantime the assassins were come with a band of soldiers, Herennius, a centurion, and Popillius, a tribune, whom Cicero had formerly defended when prosecuted for the murder of his father. Finding the doors shut, they broke them open, and Cicero not appearing, and those within saying they knew not where he was, it is stated that a youth, who had been educated by Cicero in the liberal arts and sciences, an emancipated slave of his brother Quintus, Philologus by name, informed the tribune that the litter was on its way to the sea through the close and shady walks. The tribune, taking a few with him, ran to the

place where he was to come out. And Cicero, perceiving Herennius running in the walks, commanded his servants to set down the litter; and stroking his chin, as he used to do, with his left hand, he looked steadfastly upon his murderers, his person covered with dust, his beard and hair untrimmed, and his face worn with his troubles. So that the greatest part of those that stood by covered their faces whilst Herennius slew him. And thus was he murdered, stretching forth his neck out of the litter, being now in his sixty-fourth year. Herennius cut off his head, and, by Antony's command, his hands also, by which his *Philippics* were written; for so Cicero styled those orations he wrote against Antony, and so they are called to this day.

When these members of Cicero were brought to Rome, Antony was holding an assembly for the choice of public officers; and when he heard it, and saw them, he cried out, "Now let there be an end of our proscriptions." He commanded his head and hands to be fastened up over the rostra, where the orators spoke; a sight which the Roman people shuddered to behold, and they believed they saw there, not the face of Cicero, but the image of Antony's own soul. And yet amidst these actions he did justice in one thing, by delivering up Philologus to Pomponia, the wife of Quintus; who, having got his body into her power, besides other grievous punishments, made him cut off his own flesh by pieces, and roast and eat it; for so some writers have related. But Tiro, Cicero's emancipated slave, has not so much as mentioned the treachery of Philologus.

Some long time after, Cæsar, I have been told, visiting one of his daughter's sons, found him with a book of Cicero's in his hand. The boy for fear endeavoured to hide it under his gown; which Cæsar perceiving, took it from him, and, turning over a great part of the book standing, gave it him again, and said, "My child, this was a learned man, and a lover of his country." And immediately after he had vanquished Antony, being then consul, he made Cicero's son his colleague in the office; and under that consulship the senate took down all the statues of Antony, and abolished all the other honours that had been given him, and decreed that none of that family should thereafter bear the name of Marcus; and thus the final acts of the punishment of Antony were, by the divine powers, devolved upon the family of Cicero.

ANTONY

THE grandfather of Antony was the famous pleader, whom Marius put to death for having taken part with Sylla. His father was Antony, surnamed of Crete, not very famous or distinguished in public life, but a worthy good man, and particularly remarkable for his liberality, as may appear from a single example. He was not very rich, and was for that reason checked in the exercise of his good nature by his wife. A friend that stood in need of money came to borrow of him. Money he had none, but he bade a servant bring him water in a silver basin, with which, when it was brought, he wetted his face, as if he meant to shave, and, sending away the servant upon another errand, gave his friend the basin, desiring him to turn it to his purpose. And when there was, afterwards, a great inquiry for it in the house, and his wife was in a very ill humour, and was going to put the servants one by one to the search, he acknowledged what he had done, and begged her pardon.

His wife was Julia, of the family of the Cæsars, who, for her discretion and fair behaviour, was not inferior to any of her time. Under her, Antony received his education, she being, after the death of his father, remarried to Cornelius Lentulus, who was put to death by Cicero for having been of Catiline's conspiracy. This, probably, was the first ground and occasion of that mortal grudge that Antony bore Cicero. He says, even, that the body of Lentulus was denied burial, till, by application made to Cicero's wife, it was granted to Julia. But this seems to be a

manifest error, for none of those that suffered in the consulate of Cicero had the right of burial denied them. Antony grew up a very beautiful youth, but by the worst of misfortunes, he fell into the acquaintance and friendship of Curio, a man abandoned to his pleasures, who, to make Antony's dependence upon him a matter of greater necessity, plunged him into a life of drinking and dissipation, and led him through a course of such extravagance that he ran, at that early age, into debt to the amount of two hundred and fifty talents. For this sum Curio became his surety; on hearing which, the elder Curio, his father, drove Antony out of his house. After this, for some short time he took part with Clodius, the most insolent and outrageous demagogue of the time, in his course of violence and disorder; but getting weary, before long, of his madness, and apprehensive of the powerful party forming against him, he left Italy and travelled into Greece, where he spent his time in military exercises and in the study of eloquence. He took most to what was called the Asiatic taste in speaking, which was then at its height, and was, in many ways, suitable to his ostentatious, vaunting temper, full of empty flourishes and unsteady efforts for glory.

After some stay in Greece, he was invited by Gabinus, who had been consul, to make a campaign with him in Syria, which at first he refused, not being willing to serve in a private character, but receiving a commission to command the horse, he went along with him. His first service was against Aristobulus, who had prevailed with the Jews to rebel. Here he was himself the first man to scale the largest of the works, and beat Aristobulus out of all of them; after which he routed, in a pitched battle, an army many times over the number of his, killed almost all of them and took Aristobulus and his son prisoners. This war ended, Gabinus was solicited by Ptolemy to restore him to his kingdom of Egypt, and a promise made of ten thousand talents reward. Most of the officers were against this enterprise, and Gabinus himself did not much like it, though sorely tempted by the ten thousand talents. But Antony, desirous of brave actions, and willing to please Ptolemy, joined in persuading Gabinus to go. And whereas all were of opinion that the most dangerous thing before them was the march to Pelusium, in which they would have to pass over a deep sand, where no fresh water was to be hoped for, along the Acregma and the

Serbonian marsh (which the Egyptians call Typhon's breathing-hole, and which is, in probability, water left behind by, or making its way through from, the Red Sea, which is here divided from the Mediterranean by a narrow isthmus), Antony, being ordered thither with the horse, not only made himself master of the passes, but won Pelusium itself, a great city, took the garrison prisoners, and by this means rendered the march secure to the army, and the way to victory not difficult for the general to pursue. The enemy also reaped some benefit of his cagerness for honour. For when Ptolemy, after he had entered Pelusium, in his rage and spite against the Egyptians, designed to put them to the sword, Antony withstood him, and hindered the execution. In all the great and frequent skirmishes and battles he gave continual proofs of his personal valour and military conduct; and once in particular, by wheeling about and attacking the rear of the enemy, he gave the victory to the assailants in the front, and received for this service signal marks of distinction. Nor was his humanity towards the deceased Archelaus less taken notice of. He had been formerly his guest and acquaintance, and, as he was now compelled, he fought him bravely while alive, but on his death, sought out his body and buried it with royal honours. The consequence was that he left behind him a great name among the Alexandrians, and all who were serving in the Roman army looked upon him as a most gallant soldier.

He had also a very good and noble appearance; his beard was well grown, his forehead large, and his nose aquiline, giving him altogether a bold, masculine look that reminded people of the faces of Hercules in paintings and sculptures. It was, moreover, an ancient tradition, that the Antonys were descended from Hercules, by a son of his called Anton; and this opinion he thought to give credit to by the similarity of his person just mentioned, and also by the fashion of his dress. For, whenever he had to appear before large numbers, he wore his tunic girt low about the hips, a broadsword on his side, and over all a large coarse mantle. What might seem to some very insupportable, his vaunting, his raillery, his drinking in public, sitting down by the men as they were taking their food, and eating, as he stood, off the common soldiers' tables, made him the delight and pleasure of the army. In love affairs, also, he was very agree-

able: he gained many friends by the assistance he gave them in theirs, and took other people's raillery upon his own with good-humour. And his generous ways, his open and lavish hand in gifts and favours to his friends and fellow-soldiers, did a great deal for him in his first advance to power, and after he had become great, long maintained his fortunes, when a thousand follies were hastening their overthrow. One instance of his liberality I must relate. He had ordered payment to one of his friends of twenty-five myriads of money or decies, as the Romans call it, and his steward wondering at the extravagance of the sum, laid all the silver in a heap, as he should pass by. Antony, seeing the heap, asked what it meant; his steward replied, "The money you have ordered to be given to your friend." So, perceiving the man's malice, said he, "I thought the decies had been much more; 'tis too little; let it be doubled." This, however, was at a later time.

When the Roman state finally broke up into two hostile factions, the aristocratical party joining Pompey, who was in the city, and the popular side seeking help from Cæsar, who was at the head of an army in Gaul, Curio, the friend of Antony, having changed his party and devoted himself to Cæsar, brought over Antony also to his service. And the influence which he gained with the people by his eloquence and by the money which was supplied by Cæsar, enabled him to make Antony, first, tribune of the people, and then, augur. And Antony's accession to office was at once of the greatest advantage to Cæsar. In the first place, he resisted the consul Marcellus, who was putting under Pompey's orders the troops who were already collected, and was giving him power to raise new levies; he, on the other hand, making an order that they should be sent into Syria to reinforce Bibulus, who was making war with the Parthians, and that no one should give in his name to serve under Pompey. Next, when the senators would not suffer Cæsar's letters to be received or read in the senate, by virtue of his office he read them publicly, and succeeded so well, that many were brought to change their mind; Cæsar's demands, as they appeared in what he wrote, being but just and reasonable. At length, two questions being put in the senate, the one, whether Pompey should dismiss his army, the other, if Cæsar his, some were for the former, for the latter all, except some few, when

Antony stood up and put the question, if it would be agreeable to them that both Pompey and Cæsar should dismiss their armies. This proposal met with the greatest approval, they gave him loud acclamations, and called for it to be put to the vote. But when the consuls would not have it so, Cæsar's friends again made some few offers, very fair and equitable, but were strongly opposed by Cato, and Antony himself was commanded to leave the senate by the consul Lentulus. So, leaving them with execrations, and disguising himself in a servant's dress, hiring a carriage with Quintus Cassius, he went straight away to Cæsar, declaring at once, when they reached the camp, that affairs at Rome were conducted without any order or justice, that the privilege of speaking in the senate was denied the tribunes, and that he who spoke for common fair dealing was driven out and in danger of his life.

Upon this, Cæsar set his army in motion, and marched into Italy; and for this reason it is that Cicero writes in his *Philippics* that Antony was as much the cause of the civil war as Helen was of the Trojan. But this is but a calumny. For Cæsar was not of so slight or weak a temper as to suffer himself to be carried away, by the indignation of the moment, into a civil war with his country, upon the sight of Antony and Cassius seeking refuge in his camp meanly dressed and in a hired carriage, without ever having thought of it or taken any such resolution long before. This was to him, who wanted a pretence of declaring war, a fair and plausible occasion; but the true motive that led him was the same that formerly led Alexander and Cyrus against all mankind, the unquenchable thirst of empire, and the distracted ambition of being the greatest man in the world, which was impracticable for him, unless Pompey were put down. So soon, then, as he had advanced and occupied Rome, and driven Pompey out of Italy, he proposed first to go against the legions that Pompey had in Spain, and then cross over and follow him with the fleet that should be prepared during his absence, in the meantime leaving the government of Rome to Lepidus, as prætor, and the command of the troops and of Italy to Antony, as tribune of the people. Antony was not long in getting the hearts of the soldiers, joining with them in their exercises, and for the most part living amongst them and making them presents to the utmost of his abilities; but

with all others he was unpopular enough. He was too lazy to pay attention to the complaints of persons who were injured; he listened impatiently to petitions; and he had an ill name for familiarity with other people's wives. In short, the government of Cæsar (which, so far as he was concerned himself, had the appearance of anything rather than a tyranny) got a bad repute through his friends. And of these friends, Antony, as he had the largest trust, and committed the greatest errors, was thought the most deeply in fault.

Cæsar, however, at his return from Spain, overlooked the charges against him, and had no reason ever to complain, in the employments he gave him in the war, of any want of courage, energy, or military skill. He himself, going aboard at Brundisium, sailed over the Ionian Sea with a few troops and sent back the vessels with orders to Antony and Gabinus to embark the army, and come over with all speed to Macedonia. Gabinus, having no mind to put to sea in the rough, dangerous weather of the winter season, was for marching the army round by the long land route; but Antony, being more afraid lest Cæsar might suffer from the number of his enemies, who pressed him hard, beat back Libo, who was watching with a fleet at the mouth of the haven of Brundisium, by attacking his galleys with a number of small boats, and gaining thus an opportunity, put on board twenty thousand foot and eight hundred horse, and so set out to sea. And, being espied by the enemy and pursued, from this danger he was rescued by a strong south wind, which sprang up and raised so high a sea that the enemy's galleys could make little way. But his own ships were driving before it upon a lee shore of cliffs and rocks running sheer to the water, where there was no hope of escape, when all of a sudden the wind turned about to south-west, and blew from land to the main sea, where Antony, now sailing in security, saw the coast all covered with the wreck of the enemy's fleet. For hither the galleys in pursuit had been carried by the gale, and not a few of them dashed to pieces. Many men and much property fell into Antony's hands; he took also the town of Lissus, and, by the seasonable arrival of so large a reinforcement, gave Cæsar great encouragement.

There was not one of the many engagements that now took place one after another in which he did not signalise himself;

twice he stopped the army in its full flight, led them back to a charge, and gained the victory. So that now without reason his reputation, next to Cæsar's, was greatest in the army. And what opinion Cæsar himself had of him well appeared when, for the final battle in Pharsalia, which was to determine everything, he himself chose to lead the right wing, committing the charge of the left to Antony, as to the best officer of all that served under him. After the battle, Cæsar, being created dictator, went in pursuit of Pompey, and sent Antony to Rome, with the character of Master of the Horse, who is in office and power next to the dictator, when present, and in his absence the first, and pretty nearly indeed the sole magistrate. For on the appointment of a dictator, with the one exception of the tribunes, all other magistrates cease to exercise any authority in Rome.

Dolabella, however, who was tribune, being a young man and eager for change, was now for bringing in a general measure for cancelling debts, and wanted Antony, who was his friend, and forward enough to promote any popular project, to take part with him in this step. Asinius and Trebellius were of the contrary opinion, and it so happened, at the same time, Antony was crossed by a terrible suspicion that Dolabella was too familiar with his wife; and in great trouble at this, he parted with her (she being his cousin, and daughter to Caius Antonius, colleague of Cicero), and, taking part with Asinius, came to open hostilities with Dolabella, who had seized on the forum, intending to pass his law by force. Antony, backed by a vote of the senate that Dolabella should be put down by force of arms, went down and attacked him, killing some of his, and losing some of his own men; and by this action lost his favour with the commonalty, while with the better class and with all well-conducted people his general course of life made him, as Cicero says, absolutely odious, utter disgust being excited by his drinking bouts at all hours, his wild expenses, his gross amours, the day spent in sleeping or walking off his debauches, and the night in banquets and at theatres, and in celebrating the nuptials of some comedian or buffoon. It is related that, drinking all night at the wedding of Hippas, the comedian, on the morning, having to harangue the people, he came forward, overcharged as he was, and vomited before them all, one of his

friends holding his gown for him. Sergius, the player, was one of the friends who could do most with him; also Cytheris, a woman of the same trade, whom he made much of, and who, when he went his progress, accompanied him in a litter, and had her equipage not in anything inferior to his mother's; while every one, moreover, was scandalised at the sight of the golden cups that he took with him, fitter for the ornaments of a procession than the uses of a journey, at his having pavilions set up, and sumptuous morning repasts laid out by river sides and in groves, at his having chariots drawn by lions, and common women and singing girls quartered upon the houses of serious fathers and mothers of families. And it seemed very unreasonable that Cæsar, out of Italy, should lodge in the open field, and, with great fatigue and danger, pursue the remainder of a hazardous war, whilst others, by favour of his authority, should insult the citizens with their impudent luxury.

All this appears to have aggravated party quarrels in Rome, and to have encouraged the soldiers in acts of licence and rapacity. And, accordingly, when Cæsar came home, he acquitted Dolabella, and, being created the third time consul, took not Antony, but Lepidus, for his colleague. Pompey's house being offered for sale, Antony bought it, and when the price was demanded of him, loudly complained. This, he tells us himself, and because he thought his former services had not been recompensed as they deserved, made him not follow Cæsar with the army into Libya. However, Cæsar, by dealing gently with his errors, seems to have succeeded in curing him of a good deal of his folly and extravagance. He gave up his former courses, and took a wife, Fulvia, the widow of Clodius the demagogue, a woman not born for spinning or housewifery, nor one that could be content with ruling a private husband, but prepared to govern a first magistrate, or give orders to a commander-in-chief. So that Cleopatra had great obligations to her for having taught Antony to be so good a servant, he coming to her hands tame and broken into entire obedience to the commands of a mistress. He used to play all sorts of sportive, boyish tricks, to keep Fulvia in good humour. As, for example, when Cæsar, after his victory in Spain, was on his return, Antony, among the rest, went out to meet him; and, a rumour being spread that Cæsar was killed and the enemy marching into Italy,

he returned to Rome, and, disguising himself, came to her by night muffled up as a servant that brought letters from Antony. She, with great impatience, before she received the letter, asks if Antony were well, and instead of an answer he gives her the letter; and, as she was opening it, took her about the neck and kissed her. This little story, of many of the same nature, I give as a specimen.

There was nobody of any rank in Rome that did not go some days' journey to meet Cæsar on his return from Spain; but Antony was the best received of any, admitted to ride the whole journey with him in his carriage, while behind came Brutus Albinus and Octavian, his niece's son, who afterwards bore his name and reigned so long over the Romans. Cæsar being created, the fifth time, consul, without delay chose Antony for his colleague, but designing himself to give up his own consulate to Dolabella, he acquainted the senate with his resolution. But Antony opposed it with all his might, saying much that was bad against Dolabella, and receiving the like language in return, till Cæsar could bear with the indecency no longer, and deferred the matter to another time. Afterwards, when he came before the people to proclaim Dolabella, Antony cried out that the auspices were unfavourable, so that at last Cæsar, much to Dolabella's vexation, yielded and gave it up. And it is credible that Cæsar was about as much disgusted with the one as the other. When some one was accusing them both to him, "It is not," said he, "these well-fed, long-haired men that I fear, but the pale and the hungry-looking;" meaning Brutus and Cassius, by whose conspiracy he afterwards fell.

And the fairest pretext for that conspiracy was furnished, without his meaning it, by Antony himself. The Romans were celebrating their festival, called the Lupercalia, when Cæsar, in his triumphal habit, and seated above the rostra in the market-place, was a spectator of the sports. The custom is, that many young noblemen and of the magistracy, anointed with oil and having straps of hide in their hands, run about and strike, in sport, at every one they meet. Antony was running with the rest; but, omitting the old ceremony, twining a garland of bay round a diadem, he ran up to the rostra, and, being lifted up by his companions, would have put it upon the head of Cæsar, as if by that ceremony he was declared king. Cæsar seemingly refused,

and drew aside to avoid it, and was applauded by the people with great shouts. Again Antony pressed it, and again he declined its acceptance. And so the dispute between them went on for some time, Antony's solicitations receiving but little encouragement from the shouts of a few friends, and Cæsar's refusal being accompanied with the general applause of the people; a curious thing enough, that they should submit with patience to the fact, and yet at the same time dread the name as the destruction of their liberty. Cæsar, very much discomposed at what had passed, got up from his seat, and, laying bare his neck, said he was ready to receive a stroke, if any one of them desired to give it. The crown was at last put on one of his statues, but was taken down by some of the tribunes, who were followed home by the people with shouts of applause. Cæsar, however, resented it, and deposed them.

These passages gave great encouragement to Brutus and Cassius, who, in making choice of trusty friends for such an enterprise, were thinking to engage Antony. The rest approved, except Trebonius, who told them that Antony and he had lodged and travelled together in the last journey they took to meet Cæsar, and that he had let fall several words, in a cautious way, on purpose to sound him; that Antony very well understood him, but did not encourage it; however, he had said nothing of it to Cæsar, but had kept the secret faithfully. The conspirators then proposed that Antony should die with him, which Brutus would not consent to, insisting that an action undertaken in defence of right and the laws must be maintained unsullied, and pure of injustice. It was settled that Antony, whose bodily strength and high office made him formidable, should, at Cæsar's entrance into the senate, when the deed was to be done, be amused outside by some of the party in a conversation about some pretended business.

So when all was proceeded with, according to their plan, and Cæsar had fallen in the senate-house, Antony, at the first moment, took a servant's dress, and hid himself. But, understanding that the conspirators had assembled in the Capitol, and had no further design upon any one, he persuaded them to come down, giving them his son as a hostage. That night Cassius supped at Antony's house, and Brutus with Lepidus. Antony then convened the senate, and spoke in favour of an act of

oblivion, and the appointment of Brutus and Cassius to provinces. These measures the senate passed; and resolved that all Cæsar's acts should remain in force. Thus Antony went out of the senate with the highest possible reputation and esteem; for it was apparent that he had prevented a civil war, and had composed, in the wisest and most statesmanlike way, questions of the greatest difficulty and embarrassment. But these temperate counsels were soon swept away by the tide of popular applause, and the prospect, if Brutus were overthrown, of being without doubt the ruler-in-chief. As Cæsar's body was conveying to the tomb, Antony, according to the custom, was making his funeral oration in the market-place, and perceiving the people to be infinitely affected with what he had said, he began to mingle with his praises language of commiseration, and horror at what had happened, and, as he was ending his speech, he took the under-clothes of the dead, and held them up, showing them stains of blood and the holes of the many stabs, calling those that had done this act villains and bloody murderers. All which excited the people to such indignation, that they would not defer the funeral, but, making a pile of tables and forms in the very market-place, set fire to it; and every one, taking a brand, ran to the conspirators' houses, to attack them.

Upon this, Brutus and his whole party left the city, and Cæsar's friends joined themselves to Antony. Calpurnia, Cæsar's wife, lodged with him the best part of the property to the value of four thousand talents; he got also into his hands all Cæsar's papers wherein were contained journals of all he had done, and draughts of what he designed to do, which Antony made good use of; for by this means he appointed what magistrates he pleased, brought whom he would into the senate, recalled some from exile, freed others out of prison, and all this as ordered so by Cæsar. The Romans, in mockery, gave those who were thus benefited the name of Charonites, since, if put to prove their patents, they must have recourse to the papers of the dead. In short, Antony's behaviour in Rome was very absolute, he himself being consul and his two brothers in great place; Caius, the one, being prætor, and Lucius, the other, tribune of the people.

While matters went thus in Rome, the young Cæsar, Cæsar's niece's son, and by testament left his heir, arrived at Rome

from Apollonia, where he was when his uncle was killed. The first thing he did was to visit Antony, as his father's friend. He spoke to him concerning the money that was in his hands, and reminded him of the legacy Cæsar had made of seventy-five drachmas of every Roman citizen. Antony, at first, laughing at such discourse from so young a man, told him he wished he were in his health, and that he wanted good counsel and good friends to tell him the burden of being executor to Cæsar would sit very uneasy upon his young shoulders. This was no answer to him; and, when he persisted in demanding the property, Antony went on treating him injuriously both in word and deed, opposed him when he stood for the tribune's office, and, when he was taking steps for the dedication of his father's golden chair, as had been enacted, he threatened to send him to prison if he did not give over soliciting the people. This made the young Cæsar apply himself to Cicero, and all those that hated Antony; by them he was recommended to the senate, while he himself courted the people, and drew together the soldiers from their settlements, till Antony got alarmed, and gave him a meeting in the Capitol, where, after some words, they came to an accommodation.

That night Antony had a very unlucky dream, fancying that his right hand was thunderstruck. And, some few days after, he was informed that Cæsar was plotting to take his life. Cæsar explained, but was not believed, so that the breach was now made as wide as ever; each of them hurried about all through Italy to engage, by great offers, the old soldiers that lay scattered in their settlements, and to be the first to secure the troops that still remained undischarged. Cicero was at this time the man of greatest influence in Rome. He made use of all his art to exasperate the people against Antony, and at length persuaded the senate to declare him a public enemy, to send Cæsar the rods and axes and other marks of honour usually given to prætors, and to issue orders to Hirtius and Pansa, who were the consuls, to drive Antony out of Italy. The armies engaged near Modena, and Cæsar himself was present and took part in the battle. Antony was defeated, but both the consuls were slain. Antony, in his flight, was overtaken by distresses of every kind, and the worst of all of them was famine. But it was his character in calamities to be better than at any other time. Antony, in

misfortune, was most nearly a virtuous man. It is common enough for people, when they fall into great disasters, to discern what is right, and what they ought to do; but there are but few who in such extremities have the strength to obey their judgment, either in doing what it approves or avoiding what it condemns; and a good many are so weak as to give way to their habits all the more, and are incapable of using their minds. Antony, on this occasion, was a most wonderful example to his soldiers. He, who had just quitted so much luxury and sumptuous living, made no difficulty now of drinking foul water and feeding on wild fruits and roots. Nay, it is related they ate the very bark of trees, and, in passing over the Alps, lived upon creatures that no one before had ever been willing to touch.

The design was to join the army on the other side the Alps, commanded by Lepidus, who he imagined would stand his friend, he having done him many good offices with Cæsar. On coming up and encamping near at hand, finding he had no sort of encouragement offered him, he resolved to push his fortune and venture all. His hair was long and disordered, nor had he shaved his beard since his defeat; in this guise, and with a dark coloured cloak flung over him, he came into the trenches of Lepidus, and began to address the army. Some were moved at his habit, others at his words, so that Lepidus, not liking it, ordered the trumpets to sound, that he might be heard no longer. This raised in the soldiers yet a greater pity, so that they resolved to confer secretly with him, and dressed Lælius and Clodius in women's clothes, and sent them to see him. They advised him without delay to attack Lepidus's trenches, assuring him that a strong party would receive him, and, if he wished it, would kill Lepidus. Antony, however, had no wish for this, but next morning marched his army to pass over the river that parted the two camps. He was himself the first man that stepped in, and, as he went through towards the other bank, he saw Lepidus's soldiers in great numbers reaching out their hands to help him, and beating down the works to make him way. Being entered into the camp, and finding himself absolute master, he nevertheless treated Lepidus with the greatest civility, and gave him the title of Father, when he spoke to him, and though he had everything at his own command, he left him the honour of being called the general. This fair usage brought over to him

Munatius Plancus, who was not far off with a considerable force. Thus in great strength he repassed the Alps, leading with him into Italy seventeen legions and ten thousand horse, besides six legions which he left in garrison under the command of Varius, one of his familiar friends and boon companions, whom they used to call by the nickname of Coton.

Cæsar, perceiving that Cicero's wishes were for liberty, had ceased to pay any further regard to him, and was now employing the mediation of his friends to come to a good understanding with Antony. They both met together with Lepidus in a small island, where the conference lasted three days. The empire was soon determined of, it being divided amongst them as if it had been their paternal inheritance. That which gave them all the trouble was to agree who should be put to death, each of them desiring to destroy his enemies and to save his friends. But, in the end, animosity to those they hated carried the day against respect for relations and affection for friends; and Cæsar sacrificed Cicero to Antony, Antony gave up his uncle Lucius Cæsar, and Lepidus received permission to murder his brother Paulus, or, as others say, yielded his brother to them. I do not believe anything ever took place more truly savage or barbarous than this composition, for, in this exchange of blood for blood, they were equally guilty of the lives they surrendered and of those they took; or, indeed, more guilty in the case of their friends, for whose deaths they had not even the justification of hatred. To complete the reconciliation, the soldiery, coming about them, demanded that confirmation should be given to it by some alliance of marriage; Cæsar should marry Clodia, the daughter of Fulvia, wife to Antony. This also being agreed to, three hundred persons were put to death by proscription. Antony gave orders to those that were to kill Cicero to cut off his head and right hand, with which he had written his invectives against him; and, when they were brought before him, he regarded them joyfully, actually bursting out more than once into laughter, and, when he had satiated himself with the sight of them, ordered them to be hung up above the speaker's place in the forum, thinking thus to insult the dead, while in fact he only exposed his own wanton arrogance, and his unworthiness to hold the power that fortune had given him. His uncle, Lucius Cæsar, being closely pursued, took refuge with his sister,

who, when the murderers had broken into her house and were pressing into her chamber, met them at the door, and spreading out hands, cried out several times. "You shall not kill Lucius Cæsar till you first despatch me who gave your general his birth;" and in this manner she succeeded in getting her brother out of the way, and saving his life.

This triumvirate was very hateful to the Romans, and Antony most of all bore the blame, because he was older than Cæsar, and had greater authority than Lepidus, and withal he was no sooner settled in his affairs, but he turned to his luxurious and dissolute way of living. Besides the ill reputation he gained by his general behaviour, it was some considerable disadvantage to him his living in the house of Pompey the Great, who had been as much admired for his temperance and his sober, citizen-like habits of life, as ever he was for having triumphed three times. They could not without anger see the doors of that house shut against magistrates, officers, and envoys, who were shamefully refused admittance, while it was filled inside with players, jugglers, and drunken flatterers, upon whom were spent the greatest part of the wealth which violence and cruelty procured. For they did not limit themselves to the forfeiture of the estates of such as were proscribed, defrauding the widows and families, nor were they contented with laying on every possible kind of tax and imposition; but hearing that several sums of money were, as well by strangers as citizens of Rome, deposited in the hands of the vestal virgins, they went and took the money away by force. When it was manifest that nothing would ever be enough for Antony, Cæsar at last called for a division of property. The army was also divided between them, upon their march into Macedonia to make war with Brutus and Cassius, Lepidus being left with the command of the city.

However, after they had crossed the sea and engaged in operations of war, encamping in front of the enemy, Antony opposite Cassius, and Cæsar opposite Brutus, Cæsar did nothing worth relating, and all the success and victory were Antony's. In the first battle, Cæsar was completely routed by Brutus, his camp taken, he himself very narrowly escaping by flight. As he himself writes in his Memoirs, he retired before the battle, on account of a dream which one of his friends had. But Antony, on the other hand, defeated Cassius; though some have written that he was

not actually present in the engagement, and only joined afterwards in the pursuit. Cassius was killed, at his own entreaty and order, by one of his most trusted freedmen, Pindarus, not being aware of Brutus's victory. After a few days' interval, they fought another battle, in which Brutus lost the day, and slew himself; and Cæsar being sick, Antony had almost all the honour of the victory. Standing over Brutus's dead body, he uttered a few words of reproach upon him for the death of his brother Caius, who had been executed by Brutus's order in Macedonia in revenge of Cicero; but, saying presently that Hortensius was most to blame for it, he gave order for his being slain upon his brother's tomb, and, throwing his own scarlet mantle, which was of great value, upon the body of Brutus, he gave charge to one of his own freedmen to take care of his funeral. This man, as Antony came to understand, did not leave the mantle with the corpse, but kept both it and a good part of the money that should have been spent in the funeral for himself; for which he had him put to death.

But Cæsar was conveyed to Rome, no one expecting that he would long survive. Antony, purposing to go to the eastern provinces to lay them under contribution, entered Greece with a large force. The promise had been made that every common soldier should receive for his pay five thousand drachmas; so it was likely there would be need of pretty severe taxing and levying to raise money. However, to the Greeks he showed at first reason and moderation enough; he gratified his love of amusement by hearing the learned men dispute, by seeing the games, and undergoing initiation; and in judicial matters he was equitable, taking pleasure in being styled a lover of Greece, but, above all, in being called a lover of Athens, to which city he made very considerable presents. The people of Megara wished to let him know that they also had something to show him, and invited him to come and see their senate-house. So he went and examined it, and on their asking him how he liked it, told them it was "not very large, but extremely ruinous." At the same time, he had a survey made of the temple of the Pythian Apollo as if he had designed to repair it, and indeed he had declared to the senate his intention so to do.

However, leaving Lucius Censorinus in Greece, he crossed over into Asia, and there laid his hands on the stores of accumulated wealth, while kings waited at his door, and queens were rivalling

one another, who should make him the greatest presents or appear most charming in his eyes. Thus, whilst Cæsar in Rome was wearing out his strength amidst seditions and wars, Antony, with nothing to do amidst the enjoyments of peace, let his passions carry him easily back to the old course of life that was familiar to him. A set of harpers and pipers, Anaxenor and Xuthus, the dancing-man, Metrodorus, and a whole Bacchic rout of the like Asiatic exhibitors, far outdoing in licence and buffoonery the pests that had followed him out of Italy, came in and possessed the court; the thing was past patience, wealth of all kinds being wasted on objects like these. The whole of Asia was like the city in Sophocles, loaded, at one time—

“—————with incense in the air,
Jubilant songs, and outcries of despair.”

When he made his entry into Ephesus, the women met him dressed up like Bacchantes, and the men and boys like satyrs and fauns, and throughout the town nothing was to be seen but spears wreathed about with ivy, harps, flutes, and psalteries, while Antony in their songs was Bacchus, the Giver of Joy, and the Gentle. And so indeed he was to some but to far more the Devourer and the Savage; for he would deprive persons of worth and quality of their fortunes to gratify villains and flatterers, who would sometimes beg the estates of men yet living, pretending they were dead, and, obtaining a grant, take possession. He gave his cook the house of a Magnesian citizen, as a reward for a single highly successful supper, and, at last, when he was proceeding to lay a second whole tribute on Asia, Hybreas, speaking on behalf of the cities, took courage, and told him broadly, but aptly enough for Antony's taste, “if you can take two yearly tributes, you can doubtless give us a couple of summers and a double harvest time;” and put it to him in the plainest and boldest way, that Asia had raised two hundred thousand talents for his service: “If this has not been paid to you, ask your collectors for it; if it has, and is all gone, we are ruined men.” These words touched Antony to the quick, who was simply ignorant of most things that were done in his name; not that he was so indolent, as he was prone to trust frankly in all about him. For there was much simplicity in his character; he was slow to see his faults, but when he did see them, was extremely repentant, and ready to

ask pardon of those he had injured; prodigal in his acts of reparation, and severe in his punishments, but his generosity was much more extravagant than his severity; his raillery was sharp and insulting, but the edge of it was taken off by his readiness to submit to any kind of repartee; for he was as well contented to be rallied, as he was pleased to rally others. And this freedom of speech was, indeed, the cause of many of his disasters. He never imagined those who used so much liberty in their mirth would flatter or deceive him in business of consequence, not knowing how common it is with parasites to mix their flattery with boldness, as confectioners do their sweetmeats with something biting, to prevent the sense of satiety. Their freedoms and impertinences at table were designed expressly to give to their obsequiousness in council the air of being not complaisance, but conviction.

Such being his temper, the last and crowning mischief that could befall him came in the love of Cleopatra, to awaken and kindle to fury passions that as yet lay still and dormant in his nature, and to stifle and finally corrupt any elements that yet made resistance in him of goodness and a sound judgment. He fell into the snare thus. When making preparation for the Parthian war, he sent to command her to make her personal appearance in Cilicia, to answer an accusation, that she had given great assistance, in the late wars, to Cassius. Dellius, who was sent on this message, had no sooner seen her face, and remarked her adroitness and subtlety in speech, but he felt convinced that Antony would not so much as think of giving any molestation to a woman like this; on the contrary, she would be the first in favour with him. So he set himself at once to pay his court to the Egyptian, and gave her his advice, "to go," in the Homeric style, to Cilicia, "in her best attire," and bade her fear nothing from Antony, the gentlest and kindest of soldiers. She had some faith in the words of Dellius, but more in her own attractions; which, having formerly recommended her to Cæsar and the young Cnæus Pompey, she did not doubt might prove yet more successful with Antony. Their acquaintance was with her when a girl, young and ignorant of the world, but she was to meet Antony in the time of life when women's beauty is most splendid, and their intellects are in full maturity. She made great preparation for her journey, of money, gifts, and ornaments of value, such as so wealthy a kingdom might afford, but she brought with her her surest hopes in her own magic arts and charms.

She received several letters, both from Antony and from his friends, to summon her, but she took no account of these orders; and at last, as if in mockery of them, she came sailing up the river Cydnus, in a barge with gilded stern and outspread sails of purple, while oars of silver beat time to the music of flutes and fifes and harps. She herself lay all along under a canopy of cloth of gold, dressed as Venus in a picture, and beautiful young boys, like painted Cupids, stood on each side to fan her. Her maids were dressed like sea nymphs and graces, some steering at the rudder, some working at the ropes. The perfumes diffused themselves from the vessel to the shore, which was covered with multitudes, part following the galley up the river on either bank, part running out of the city to see the sight. The market-place was quite emptied, and Antony at last was left alone sitting upon the tribunal; while the word went through all the multitude, that Venus was come to feast with Bacchus, for the common good of Asia. On her arrival, Antony sent to invite her to supper. She thought it fitter he should come to her; so, willing to show his good-humour and courtesy, he complied, and went. He found the preparations to receive him magnificent beyond expression, but nothing so admirable as the great number of lights; for on a sudden there was let down altogether so great a number of branches with lights in them so ingeniously disposed, some in squares, and some in circles, that the whole thing was a spectacle that has seldom been equalled for beauty.

The next day, Antony invited her to supper, and was very desirous to outdo her as well in magnificence as contrivance; but he found he was altogether beaten in both, and was so well convinced of it that he was himself the first to jest and mock at his poverty of wit and his rustic awkwardness. She, perceiving that his railery was broad and gross, and savoured more of the soldier than the courtier, rejoined in the same taste, and fell into it at once, without any sort of reluctance or reserve. For her actual beauty, it is said, was not in itself so remarkable that none could be compared with her, or that no one could see her without being struck by it, but the contact of her presence, if you lived with her, was irresistible; the attraction of her person, joining with the charm of her conversation, and the character that attended all she said or did, was something bewitching. It was a pleasure merely to hear the sound of her voice, with which, like an instrument of many strings, she could pass from one

language to another; so that there were few of the barbarian nations that she answered by an interpreter; to most of them she spoke herself, as to the Æthiopians, Troglodytes, Hebrews, Arabians, Syrians, Medes, Parthians, and many others, whose language she had learnt; which was all the more surprising because most of the kings, her predecessors, scarcely gave themselves the trouble to acquire the Egyptian tongue, and several of them quite abandoned the Macedonian.

Antony was so captivated by her that, while Fulvia his wife maintained his quarrels in Rome against Cæsar by actual force of arms, and the Parthian troops, commanded by Labienus (the king's generals having made him commander-in-chief), were assembled in Mesopotamia, and ready to enter Syria, he could yet suffer himself to be carried away by her to Alexandria, there to keep holiday, like a boy, in play and diversion, squandering and fooling away in enjoyments that most costly, as Antiphon says, of all valuables, time. They had a sort of company, to which they gave a particular name, calling it that of the Inimitable Livers. The members entertained one another daily in turn, with an extravagance of expenditure beyond measure or belief. Philotas, a physician of Amphissa, who was at that time a student of medicine in Alexandria, used to tell my grandfather Lamprias that, having some acquaintance with one of the royal cooks, he was invited by him, being a young man, to come and see the sumptuous preparations for supper. So he was taken into the kitchen, where he admired the prodigious variety of all things; but particularly, seeing eight wild boars roasting whole, says he, "Surely you have a great number of guests." The cook laughed at his simplicity, and told him there were not above twelve to sup, but that every dish was to be served up just roasted to a turn, and if anything was but one minute ill-timed, it was spoiled; "And," said he, "maybe Antony will sup just now, maybe not this hour, maybe he will call for wine, or begin to talk, and will put it off. So that," he continued, "it is not one, but many suppers must be had in readiness, as it is impossible to guess at his hour." This was Philotas's story; who related besides, that he afterwards came to be one of the medical attendants of Antony's eldest son by Fulvia, and used to be invited pretty often, among other companions, to his table, when he was not supping with his father. One day another physician had talked loudly, and given

great disturbance to the company, whose mouth Philotas stopped with this sophistical syllogism: "In some states of fever the patient should take cold water; every one who has a fever is in some state of fever; therefore in a fever cold water should always be taken." The man was quite struck dumb, and Antony's son, very much pleased, laughed aloud, and said, "Philotas, I make you a present of all you see there," pointing to a sideboard covered with plate. Philotas thanked him much, but was far enough from ever imagining that a boy of his age could dispose of things of that value. Soon after, however, the plate was all brought to him, and he was desired to get his mark upon it; and when he put it away from him, and was afraid to accept the present. "What ails the man?" said he that brought it; "do you know that he who gives you this is Antony's son, who is free to give it, if it were all gold? but if you will be advised by me, I would counsel you to accept of the value in money from us; for there may be amongst the rest some antique or famous piece of workmanship, which Antony would be sorry to part with." These anecdotes, my grandfather told us, Philotas used frequently to relate.

To return to Cleopatra; Plato admits four sorts of flattery, but she had a thousand. Were Antony serious or disposed to mirth, she had at any moment some new delight or charm to meet his wishes; at every turn she was upon him, and let him escape her neither by day nor by night. She played at dice with him, drank with him, hunted with him; and when he exercised in arms, she was there to see. At night she would go rambling with him to disturb and torment people at their doors and windows, dressed like a servant-woman, for Antony also went in servant's disguise, and from these expeditions he often came home very scurvily answered, and sometimes even beaten severely, though most people guessed who it was. However, the Alexandrians in general liked it all well enough, and joined good-humouredly and kindly in his frolic and play, saying they were much obliged to Antony for acting his tragic parts at Rome, and keeping his comedy for them. It would be trifling without end to be particular in his follies, but his fishing must not be forgotten. He went out one day to angle with Cleopatra, and, being so unfortunate as to catch nothing in the presence of his mistress, he gave secret orders to the fishermen to dive under water, and put

fishes that had been already taken upon his hooks; and these he drew so fast that the Egyptian perceived it. But, feigning great admiration, she told everybody how dexterous Antony was, and invited them next day to come and see him again. So, when a number of them had come on board the fishing-boats, as soon as he had let down his hook, one of her servants was beforehand with his divers, and fixed upon his hook a salted fish from Pontus. Antony, feeling his line give, drew up the prey, and when, as may be imagined, great laughter ensued, "Leave," said Cleopatra, "the fishing-rod, general, to us poor sovereigns of Pharos and Canopus; your game is cities, provinces, and kingdoms."

Whilst he was thus diverting himself and engaged in this boy's play, two despatches arrived; one from Rome, that his brother Lucius and his wife Fulvia, after many quarrels among themselves, had joined in war against Cæsar, and having lost all, had fled out of Italy; the other bringing little better news, that Labienus, at the head of the Parthians, was overrunning Asia, from Euphrates and Syria as far as Lydia and Ionia. So, scarcely at last rousing himself from sleep, and shaking off the fumes of wine, he set out to attack the Parthians, and went as far as Phœnicia; but, upon the receipt of lamentable letters from Fulvia, turned his course with two hundred ships to Italy. And, in his way, receiving such of his friends as fled from Italy, he was given to understand that Fulvia was the sole cause of the war, a woman of a restless spirit and very bold, and withal her hopes were that commotions in Italy would force Antony from Cleopatra. But it happened that Fulvia, as she was coming to meet her husband, fell sick by the way, and died at Sicyon, so that an accommodation was the more easily made. For when he reached Italy, and Cæsar showed no intention of laying anything to his charge, and he on his part shifted the blame of everything on Fulvia, those that were friends to them would not suffer that the time should be spent in looking narrowly into the plea, but made a reconciliation first, and then a partition of the empire between them, taking as their boundary the Ionian Sea, the eastern provinces falling to Antony, to Cæsar the western, and Africa being left to Lepidus. And an agreement was made that everyone in their turn, as they thought fit, should make their friends consuls, when they did not choose to take the offices themselves.

These terms were well approved of, but yet it was thought some closer tie would be desirable; and for this, fortune offered occasion. Cæsar had an elder sister, not of the whole blood, for Attia was his mother's name, hers Ancharia. This sister, Octavia, he was extremely attached to, as indeed she was, it is said, quite a wonder of a woman. Her husband, Caius Marcellus, had died not long before, and Antony was now a widower by the death of Fulvia; for, though he did not disavow the passion he had for Cleopatra, yet he disowned anything of marriage, reason as yet, upon this point, still maintaining the debate against the charms of the Egyptian. Everybody concurred in promoting this new alliance, fully expecting that with the beauty, honour, and prudence of Octavia, when her company should, as it was certain it would, have engaged his affections, all would be kept in the safe and happy course of friendship. So, both parties being agreed, they went to Rome to celebrate the nuptials, the senate dispensing with the law by which a widow was not permitted to marry till ten months after the death of her husband.

Sextus Pompeius was in possession of Sicily, and with his ships, under the command of Menas, the pirate, and Menecrates, so infested the Italian coast that no vessels durst venture into those seas. Sextus had behaved with much humanity towards Antony, having received his mother when she fled with Fulvia, and it was therefore judged fit that he also should be received into the peace. They met near the promontory of Misenum, by the mole of the port, Pompey having his fleet at anchor close by, and Antony and Cæsar their troops drawn up all along the shore. There it was concluded that Sextus should quietly enjoy the government of Sicily and Sardinia, he conditioning to scour the seas of all pirates, and to send so much corn every year to Rome.

This agreed on, they invited one another to supper, and by lot it fell to Pompey's turn to give the first entertainment, and Antony, asking where it was to be, "There," said he, pointing to the admiral-galley, a ship of six banks of oars, "that is the only house that Pompey is heir to of his father's." And this he said, reflecting upon Antony, who was then in possession of his father's house. Having fixed the ship on her anchors, and formed a bridgeway from the promontory to conduct on board of her, he gave them a cordial welcome. And when they began to grow warm, and jests were passing freely on Antony and Cleopatra's loves, Menas, the pirate, whispered Pompey, in the

ear, "Shall I," said he, "cut the cables, and make you master not of Sicily only and Sardinia, but of the whole Roman empire?" Pompey, having considered a little while, returned him answer, "Menas, this might have been done without acquainting me; now we must rest content; I do not break my word." And so, having been entertained by the other two in their turns, he set sail for Sicily.

After the treaty was completed, Antony despatched Ventidius into Asia, to check the advance of the Parthians, while he, as a compliment to Cæsar, accepted the office of priest to the deceased Cæsar. And in any state affair and matter of consequence, they both behaved themselves with much consideration and friendliness for each other. But it annoyed Antony that in all their amusements, on any trial of skill or fortune, Cæsar should be constantly victorious. He had with him an Egyptian diviner, one of those who calculate nativities, who, either to make his court to Cleopatra, or that by the rules of his art he found it to be so, openly declared to him that though the fortune that attended him was bright and glorious, yet it was overshadowed by Cæsar's; and advised him to keep himself as far distant as he could from that young man; "for your Genius," said he, "dreads his; when absent from him yours is proud and brave, but in his presence unmanly and dejected;" and incidents that occurred appeared to show that the Egyptian spoke truth. For whenever they cast lots for any playful purpose, or threw dice, Antony was still the loser; and repeatedly, when they fought game-cocks or quails, Cæsar's had the victory. This gave Antony a secret displeasure, and made him put the more confidence in the skill of his Egyptian. So, leaving the management of his home affairs to Cæsar, he left Italy, and took Octavia, who had lately borne him a daughter, along with him into Greece.

Here, whilst he wintered in Athens, he received the first news of Ventidius's successes over the Parthians, of his having defeated them in a battle, having slain Labienus and Pharnapates, the best general their king, Hyrodes, possessed. For the celebrating of which he made public feast through Greece, and for the prizes which were contested at Athens he himself acted as steward, and, leaving at home the ensigns that are carried before the general, he made his public appearance in a gown and white shoes, with the steward's wands marching before; and he per-

formed his duty in taking the combatants by the neck, to part them, when they had fought enough.

When the time came for him to set out for the war, he took a garland from the sacred olive, and, in obedience to some oracle, he filled a vessel with the water of the Clepsydra to carry along with him. In this interval, Pacorus, the Parthian king's son, who was marching into Syria with a large army, was met by Ventidius, who gave him battle in the country of Cyrrhastica, slew a large number of his men, and Pacorus among the first. This victory was one of the most renowned achievements of the Romans, and fully avenged their defeats under Crassus, the Parthians being obliged, after the loss of three battles successively, to keep themselves within the bounds of Media and Mesopotamia. Ventidius was not willing to push his good fortune further, for fear of raising some jealousy in Antony, but turning his arms against those that had quitted the Roman interest, he reduced them to their former obedience. Among the rest, he besieged Antiochus, King of Commagene, in the city of Samosata, who made an offer of a thousand talents for his pardon, and a promise of submission to Antony's commands. But Ventidius told him that he must send to Antony, who was already on his march, and had sent word to Ventidius to make no terms with Antiochus, wishing that at any rate this one exploit might be ascribed to him, and that people might not think that all his successes were won by his lieutenants. The siege, however, was long protracted; for when those within found their offers refused, they defended themselves stoutly, till, at last, Antony, finding he was doing nothing, in shame and regret for having refused the first offer, was glad to make an accommodation with Antiochus for three hundred talents. And, having given some orders for the affairs of Syria, he returned to Athens; and, paying Ventidius the honours he well deserved, dismissed him to receive his triumph. He is the only man that has ever yet triumphed for victories obtained over the Parthians; he was of obscure birth, but, by means of Antony's friendship, obtained an opportunity of showing his capacity, and doing great things; and his making such glorious use of it gave new credit to the current observation about Cæsar and Antony, that they were more fortunate in what they did by their lieutenants than in their own persons. For Sossius, also, had great success, and Canidius, whom he left

in Armenia, defeated the people there, and also the kings of the Albanians and Iberians, and marched victorious as far as Caucasus, by which means the fame of Antony's arms had become great among the barbarous nations.

He, however, once more, upon some unfavourable stories, taking offence against Cæsar, set sail with three hundred ships for Italy, and, being refused admittance to the port of Brundisium, made for Tarentum. There his wife Octavia, who came from Greece with him, obtained leave to visit her brother, she being then great with child, having already borne her husband a second daughter; and as she was on her way she met Cæsar, with his two friends Agrippa and Mæcenas, and, taking these two aside, with great entreaties and lamentations she told them, that of the most fortunate woman upon earth, she was in danger of becoming the most unhappy; for as yet every one's eyes were fixed upon her as the wife and sister of the two great commanders, but, if rash counsels should prevail, and war ensue, "I shall be miserable," said she, "without redress; for on what side soever victory falls, I shall be sure to be a loser." Cæsar was overcome by these entreaties, and advanced in a peaceable temper to Tarentum, where those that were present beheld a most stately spectacle; a vast army drawn up by the shore, and as great a fleet in the harbour, all without the occurrence of any act of hostility; nothing but the salutations of friends, and other expressions of joy and kindness, passing from one armament to the other. Antony first entertained Cæsar, this also being a concession on Cæsar's part to his sister; and when at length an agreement was made between them, that Cæsar should give Antony two of his legions to serve him in the Parthian war, and that Antony should in return leave with him a hundred armed galleys, Octavia further obtained of her husband, besides this, twenty light ships for her brother, and of her brother, a thousand foot for her husband. So, having parted good friends, Cæsar went immediately to make war with Pompey to conquer Sicily. And Antony, leaving in Cæsar's charge his wife and children, and his children by his former wife Fulvia, set sail for Asia.

But the mischief that thus long had lain still, the passion for Cleopatra, which better thoughts had seemed to have lulled and charmed into oblivion, upon his approach to Syria gathered strength again, and broke out into a flame. And, in fine, like

Plato's restive and rebellious horse of the human soul, flinging off all good and wholesome counsel, and breaking fairly loose, he sends Fonteius Capito to bring Cleopatra into Syria. To whom at her arrival he made no small or trifling present, Phœnicia, Cœle-Syria, Cyprus, great part of Cilicia, that side of Judæa which produces balm, that part of Arabia where the Nabathæans extend to the outer sea; profuse gifts which much displeased the Romans. For although he had invested several private persons in great governments and kingdoms, and bereaved many kings of theirs, as Antigonus of Judæa, whose head he caused to be struck off (the first example of that punishment being inflicted on a king), yet nothing stung the Romans like the shame of these honours paid to Cleopatra. Their dissatisfaction was augmented also by his acknowledging as his own the twin children he had by her, giving them the name of Alexander and Cleopatra, and adding, as their surnames, the titles of Sun and Moon. But he, who knew how to put a good colour on the most dishonest action, would say that the greatness of the Roman empire consisted more in giving than in taking kingdoms, and that the way to carry noble blood through the world was by begetting in every place a new line and series of kings; his own ancestor had thus been born of Hercules; Hercules had not limited his hopes of progeny to a single womb, nor feared any law like Solon's or any audit of procreation, but had freely let nature take her will in the foundation and first commencement of many families.

After Phraates had killed his father Hyrodes, and taken possession of his kingdom, many of the Parthians left their country; among the rest Monæses, a man of great distinction and authority, sought refuge with Antony, who, looking on his case as similar to that of Themistocles, and likening his own opulence and magnanimity to those of the former Persian kings, gave him three cities, Larissa, Arethusa, and Hierapolis, which was formerly called Bambyce. But when the King of Parthia soon recalled him, giving him his word and honour for his safety, Antony was not unwilling to give him leave to return, hoping thereby to surprise Phraates, who would believe that peace would continue; for he only made the demand of him that he should send back the Roman ensigns which were taken when Crassus was slain, and the prisoners that remained yet alive. This done, he sent Cleopatra to Egypt, and marched through Arabia and Armenia;

and, when his forces came together, and were joined by those of his confederate kings (of whom there were very many, and the most considerable, Artavasdes, King of Armenia, who came at the head of six thousand horse and seven thousand foot), he made a general muster. There appeared sixty thousand Roman foot, ten thousand horse, Spaniards and Gauls, who counted as Romans; and, of other nations, horse and foot thirty thousand. And these great preparations, that put the Indians beyond Bactria into alarm, and made all Asia shake, were all we are told rendered useless to him because of Cleopatra. For, in order to pass the winter with her, the war was pushed on before its due time; and all he did was done without perfect consideration, as by a man who had no power of control over his faculties, who, under the effect of some drug or magic, was still looking back elsewhere, and whose object was much more to hasten his return than to conquer his enemies.

For, first of all, when he should have taken up his winter-quarters in Armenia, to refresh his men, who were tired with long marches, having come at least eight thousand furlongs, and then having taken the advantage in the beginning of the spring to invade Media, before the Parthians were out of winter-quarters, he had not patience to expect his time, but marched into the province of Atropatene, leaving Armenia on the left hand, and laid waste all that country. Secondly, his haste was so great that he left behind the engines absolutely required for any siege, which followed the camp in three hundred waggons, and, among the rest, a ram eighty feet long; none of which was it possible, if lost or damaged, to repair or to make the like, as the provinces of the Upper Asia produce no trees long or hard enough for such uses. Nevertheless, he left them all behind, as a mere impediment to his speed, in the charge of a detachment under the command of Statianus, the waggon officer. He himself laid siege to Phraata, a principal city of the King of Media, wherein were that king's wife and children. And when actual need proved the greatness of his error, in leaving the siege-train behind him, he had nothing for it but to come up and raise a mound against the walls, with infinite labour and great loss of time. Meantime Phraates, coming down with a large army, and hearing that the waggons were left behind with the battering engines, sent a strong party of horse, by which Statianus was surprised, he himself and ten thousand of his men slain, the engines all

broken in pieces, many taken prisoners, and among the rest King Polemon.

This great miscarriage in the opening of the campaign much discouraged Antony's army, and Artavasdes, King of Armenia, deciding that the Roman prospects were bad, withdrew with all his forces from the camp, although he had been the chief promoter of the war. The Parthians, encouraged by their success, came up to the Romans at the siege, and gave them many affronts; upon which Antony, fearing that the despondency and alarm of his soldiers would only grow worse if he let them lie idle, taking all the horse, ten legions, and three prætorian cohorts of heavy infantry, resolved to go out and forage, designing by this means to draw the enemy with more advantage to a battle. To effect this, he marched a day's journey from his camp, and finding the Parthians hovering about, in readiness to attack him while he was in motion, he gave orders for the signal of battle to be hung out in the encampment, but, at the same time, pulled down the tents, as if he meant not to fight, but to lead his men home again; and so he proceeded to lead them past the enemy, who were drawn up in a half-moon, his orders being that the horse should charge as soon as the legions were come up near enough to second them. The Parthians, standing still while the Romans marched by them, were in great admiration of their army, and of the exact discipline it observed, rank after rank passing on at equal distances in perfect order and silence, their pikes all ready in their hands. But when the signal was given, and the horse turned short upon the Parthians, and with loud cries charged them, they bravely received them, though they were at once too near for bowshot; but the legions coming up with loud shouts and rattling of their arms so frightened their horses and indeed the men themselves, that they kept their ground no longer. Antony pressed them hard, in great hopes that this victory should put an end to the war; the foot had them in pursuit for fifty furlongs, and the horse for thrice that distance, and yet, the advantage summed up, they had but thirty prisoners, and there were but fourscore slain. So that they were all filled with dejection and discouragement, to consider that when they were victorious, their advantages were so small, and that when they were beaten, they lost so great a number of men as they had done when the carriages were taken.

The next day, having put the baggage in order, they marched

back to the camp before Phraata, in the way meeting with some scattering troops of the enemy, and, as they marched further, with greater parties, at length with the body of the enemy's army, fresh and in good order, who defied them to battle, and charged them on every side, and it was not without great difficulty that they reached the camp. There Antony, finding that his men had in a panic deserted the defence of the mound, upon a sally of the Medes, resolved to proceed against them by decimation, as it is called, which is done by dividing the soldiers into tens, and, out of every ten, putting one to death, as it happens by lot. The rest he gave orders should have, instead of wheat, their rations of corn in barley.

The war was now become grievous to both parties, and the prospect of its continuance yet more fearful to Antony, in respect that he was threatened with famine; for he could no longer forage without wounds and slaughter. And Phraates, on the other side, was full of apprehension that if the Romans were to persist in carrying on the siege, the autumnal equinox being past and the air already closing in for cold, he should be deserted by his soldiers, who would suffer anything rather than wintering in open field. To prevent which, he had recourse to the following deceit: he gave orders to those of his men who had made most acquaintance among the Roman soldiers, not to pursue too close when they met them foraging, but to suffer them to carry off some provision; moreover, that they should praise their valour, and declare that it was not without just reason that their king looked upon the Romans as the bravest men in the world. This done, upon further opportunity, they rode nearer in, and, drawing up their horses by the men, began to revile Antony for his obstinacy; that whereas Phraates desired nothing more than peace, and an occasion to show how ready he was to save the lives of so many brave soldiers, he, on the contrary, gave no opening to any friendly offers, but sat awaiting the arrival of the two fiercest and worst enemies, winter and famine, from whom it would be hard for them to make their escape, even with all the good-will of the Parthians to help them. Antony, having these reports from many hands, began to indulge the hope; nevertheless, he would not send any message to the Parthian till he had put the question to these friendly talkers, whether what they said was said by order of their king. Receiving answer that it was,

together with new encouragement to believe them, he sent some of his friends to demand once more the standards and prisoners, lest if he should ask nothing, he might be supposed to be too thankful to have leave to retreat in quiet. The Parthian king made answer that, as for the standards and prisoners, he need not trouble himself: but if he thought fit to retreat, he might do it when he pleased, in peace and safety. Some few days, therefore, being spent in collecting the baggage he set out upon his march. On which occasion, though there was no man of his time like him for addressing a multitude, or for carrying soldiers with him by the force of words, out of shame and sadness he could not find in his heart to speak himself but employed Domitius Ænobarbus. And some of the soldiers resented it, as an undervaluing of them; but the greater number saw the true cause, and pitied it, and thought it rather a reason why they on their side should treat their general with more respect and obedience than ordinary.

Antony had resolved to return by the same way he came, which was through a level country clear of all trees; but a certain Mardian came to him (one that was very conversant with the manners of the Parthians, and whose fidelity to the Romans had been tried at the battle where the machines were lost), and advised him to keep the mountains close on his right hand, and not to expose his men, heavily armed, in a broad, open, riding country, to the attacks of a numerous army of light horse and archers; that Phraates with fair promises had persuaded him from the siege on purpose that he might with more ease cut him off in his retreat; but if so he pleased, he would conduct him by a nearer route, on which moreover he should find the necessaries for his army in greater abundance. Antony upon this began to consider what was best to be done; he was unwilling to seem to have any mistrust of the Parthians after their treaty; but, holding it to be really best to march his army the shorter and more inhabited way, he demanded of the Mardian some assurance of his faith, who offered himself to be bound until the army came safe into Armenia. Two days he conducted the army bound, and, on the third, when Antony had given up all thought of the enemy, and was marching at his ease in no very good order, the Mardian, perceiving the bank of the river broken down, and the water let out and overflowing the road by which they

were to pass, saw at once that this was the handiwork of the Parthians, done out of mischief, and to hinder their march: so he advised Antony to be upon his guard, for that the enemy was nigh at hand. And no sooner had he begun to put his men in order, disposing the slingers and dart-men in convenient intervals for sallying out, but the Parthians came pouring in on all sides, fully expecting to encompass them, and throw the whole army into disorder. They were at once attacked by the light troops, whom they galled a good deal with their arrows; but being themselves as warmly entertained with the slings and darts, and many wounded, they made their retreat. Soon after, rallying up afresh, they were beat back by a battalion of Gallic horse, and appeared no more that day.

By their manner of attack Antony, seeing what to do, not only placed the slings and darts as a rear guard, but also lined both flanks with them, and so marched in a square battle, giving order to the horse to charge and beat off the enemy, but not to follow them far as they retired. So that the Parthians, not doing more mischief for the four ensuing days than they received, began to abate in their zeal, and, complaining that the winter season was much advanced, pressed for returning home.

But, on the fifth day, Flavius Callus, a brave and active officer, who had a considerable command in the army, came to Antony, desiring of him some light infantry out of the rear, and some horse out of the front, with which he would undertake to do some considerable service. Which when he had obtained, he beat the enemy back, not withdrawing, as was usual, at the same time, and retreating upon the mass of the heavy infantry, but maintaining his own ground, and engaging boldly. The officers who commanded in the rear, perceiving how far he was getting from the body of the army, sent to warn him back, but he took no notice of them. It is said that Titius the quæstor snatched the standards and turned them round, upbraiding Callus with thus leading so many brave men to destruction. But when he on the other side reviled him again, and commanded the men that were about him to stand firm, Titius made his retreat, and Callus, charging the enemies in the front, was encompassed by a party that fell upon his rear, which at length perceiving, he sent a messenger to demand succour. But the commanders of the heavy infantry, Canidius amongst others, a particular favourite

of Antony's, seem here to have committed a great oversight. For, instead of facing about with the whole body, they sent small parties, and, when they were defeated, they still sent out small parties, so that by their bad management the rout would have spread through the whole army, if Antony himself had not marched from the van at the head of the third legion, and, passing this through among the fugitives, faced the enemies, and hindered them from any further pursuit.

In this engagement were killed three thousand, five thousand were carried back to the camp wounded, amongst the rest Gallus, shot through the body with four arrows, of which wounds he died. Antony went from tent to tent to visit and comfort the rest of them, and was not able to see his men without tears and a passion of grief. They, however, seized his hand with joyful faces, bidding him go and see to himself and not be concerned about them, calling him their emperor and their general, and saying that if he did well they were safe. For, in short, never in all these times can history make mention of a general at the head of a more splendid army; whether you consider strength and youth, or patience and sufferance in labours and fatigues; but as for the obedience and affectionate respect they bore their general, and the unanimous feeling amongst small and great alike, officers and common soldiers, to prefer his good opinion of them to their very lives and being, in this part of military excellence it was not possible that they could have been surpassed by the very Romans of old. For this devotion, as I have said before, there were many reasons, as the nobility of his family, his eloquence, his frank and open manners, his liberal and magnificent habits, his familiarity in talking with everybody, and, at this time particularly, his kindness in visiting and pitying the sick, joining in all their pains, and furnishing them with all things necessary, so that the sick and wounded were even more eager to serve than those that were whole and strong.

Nevertheless, this last victory had so encouraged the enemy that, instead of their former impatience and weariness, they began soon to feel contempt for the Romans, staying all night near the camp, in expectation of plundering their tents and baggage, which they concluded they must abandon; and in the morning new forces arrived in large masses, so that their number was

grown to be not less, it is said, than forty thousand horse; and the king had sent the very guards that attended upon his own person, as to a sure and unquestioned victory, for he himself was never present in any fight. Antony, designing to harangue the soldiers, called for a mourning habit that he might move them the more, but was dissuaded by his friends; so he came forward in the general's scarlet cloak, and addressed them, praising those that had gained the victory, and reproaching those that had fled, the former answering him with promises of success, and the latter excusing themselves, and telling him they were ready to undergo decimation, or any other punishment he should please to inflict upon them, only entreating that he would forget and not discompose himself with their faults. At which he lifted up his hands to heaven, and prayed the gods that, if to balance the great favours he had received of them any judgment lay in store, they would pour it upon his head alone, and grant his soldiers victory.

The next day they took better order for their march, and the Parthians, who thought they were marching rather to plunder than to fight, were much taken aback, when they came up and were received with a shower of missiles, to find the enemy not disheartened, but fresh and resolute. So that they themselves began to lose courage. But at the descent of a hill where the Romans were obliged to pass, they got together, and let fly their arrows upon them as they moved slowly down. But the full-armed infantry, facing round, received the light troops within; and those in the first rank knelt on one knee, holding their shields before them, the next rank holding theirs over the first, and so again others over these, much like the tiling of a house, or the rows of seats in a theatre, the whole affording sure defence against arrows, which glanced upon them without doing any harm. The Parthians, seeing the Romans down upon their knees, could not imagine but that it must proceed from weariness; so that they laid down their bows, and, taking their spears, made a fierce onset, when the Romans, with a great cry, leaped upon their feet, striking hand to hand with their javelins, slew the foremost, and put the rest to flight. After this rate it was every day, and the trouble they gave made the marches short; in addition to which famine began to be felt in the camp, for they could get but little corn, and that which they

got they were forced to fight for; and, besides this, they were in want of implements to grind it and make bread. For they had left almost all behind, the baggage horses being dead or otherwise employed in carrying the sick and wounded. Provision was so scarce in the army that an Attic quart of wheat sold for fifty drachmas, and barley loaves for their weight in silver. And when they tried vegetables and roots, they found such as are commonly eaten very scarce, so that they were constrained to venture upon any they could get, and, among others, they chanced upon an herb that was mortal, first taking away all sense and understanding. He that had eaten of it remembered nothing in the world, and employed himself only in moving great stones from one place to another, which he did with as much earnestness and industry as if it had been a business of the greatest consequence. Through all the camp there was nothing to be seen but men grubbing upon the ground at stones, which they carried from place to place. But in the end they threw up bile and died, as wine, moreover, which was the one antidote, failed. When Antony saw them die so fast, and the Parthians still in pursuit, he was heard to exclaim several times over, "O, the Ten Thousand!" as if in admiration of the retreat of the Greeks, with Xenophon, who, when they had a longer journey to make from Babylonia, and a more powerful enemy to deal with, nevertheless came home safe.

The Parthians, finding that they could not divide the Roman army, nor break the order of their battle, and that withal they had been so often worsted, once more began to treat the foragers with professions of humanity; they came up to them with their bows unbent, telling them that they were going home to their houses; that this was the end of their retaliation, and that only some Median troops would follow for two or three days, not with any design to annoy them, but for the defence of some of the villages further on. And, saying this, they saluted them and embraced them with a great show of friendship. This made the Romans full of confidence again, and Antony, on hearing of it, was more disposed to take the road through the level country, being told that no water was to be hoped for on that through the mountains. But while he was preparing thus to do, Mithridates came into the camp, a cousin to Monæses, of whom we related that he sought refuge with the Romans, and

received in gift from Antony three cities. Upon his arrival, he desired somebody might be brought to him that could speak Syriac or Parthian. One Alexander, of Antioch, a friend of Antony's, was brought to him, to whom the stranger, giving his name, and mentioning Monæses as the person who desired to do the kindness, put the question, did he see that high range of hills, pointing at some distance. He told him, yes. "It is there," said he, "the whole Parthian army lie in wait for your passage; for the great plains come immediately up to them, and they expect that, confiding in their promises, you will leave the way of the mountains, and take the level route. It is true that in passing over the mountains you will suffer the want of water, and the fatigue to which you have become familiar, but if you pass through the plains, Antony must expect the fortune of Crassus."

This said, he departed. Antony, in alarm calling his friends in council, sent for the Mardian guide, who was of the same opinion. He told them that, with or without enemies, the want of any certain track in the plain, and the likelihood of their losing their way, were quite objection enough; the other route was rough and without water, but then it was but for a day. Antony, therefore, changing his mind, marched away upon this road that night, commanding that every one should carry water sufficient for his own use; but most of them being unprovided with vessels, they made shift with their helmets, and some with skins. As soon as they started, the news of it was carried to the Parthians, who followed them, contrary to their custom, through the night, and at sunrise attacked the rear, which was tired with marching and want of sleep, and not in condition to make any considerable defence. For they had got through two hundred and forty furlongs that night, and at the end of such a march to find the enemy at their heels put them out of heart. Besides, having to fight for every step of the way increased their distress from thirst. Those that were in the van came up to a river, the water of which was extremely cool and clear, but brackish and medicinal, and, on being drunk, produced immediate pains in the bowels and a renewed thirst. Of this the Mardian had forewarned them, but they could not forbear, and, beating back those that opposed them, they drank of it. Antony ran from one place to another, begging they would have a little patience, that not far off there was a river of wholesome water, and that the rest

of the way was so difficult for the horse that the enemy could pursue them no further; and, saying this, he ordered to sound a retreat to call those back that were engaged, and commanded the tents should be set up, that the soldiers might at any rate refresh themselves in the shade.

But the tents were scarce well put up, and the Parthians beginning, according to their custom, to withdraw, when Mithridates came again to them, and informed Alexander, with whom he had before spoken, that he would do well to advise Antony to stay where he was no longer than needs he must, that, after having refreshed his troops, he should endeavour with all diligence to gain the next river, that the Parthians would not cross it, but so far they were resolved to follow them. Alexander made his report to Antony, who ordered a quantity of gold plate to be carried to Mithridates, who, taking as much as he could well hide under his clothes, went his way. And, upon this advice, Antony, while it was yet day, broke up his camp, and the whole army marched forward without receiving any molestation from the Parthians, though that night by their own doing was in effect the most wretched and terrible that they passed. For some of the men began to kill and plunder those whom they suspected to have any money, ransacked the baggage, and seized the money there. In the end, they laid hands on Antony's own equipage, and broke all his rich tables and cups, dividing the fragments amongst them. Antony, hearing such a noise and such a stirring to and fro all through the army, the belief prevailing that the enemy had routed and cut off a portion of the troops, called for one of his freedmen, then serving as one of his guards, Rhamnus by name, and made him take an oath that whenever he should give him orders, he would run his sword through his body and cut off his head, that he might not fall alive into the hands of the Parthians, nor, when dead, be recognised as the general. While he was in this consternation, and all his friends about him in tears, the Mardian came up and gave them all new life. He convinced them, by the coolness and humidity of the air, which they could feel in breathing it, that the river which he had spoken of was now not far off, and the calculation of the time that had been required to reach it came, he said, to the same result, for the night was almost spent. And, at the same time, others came with information that all the

confusion in the camp proceeded only from their own violence and robbery among themselves. To compose this tumult, and bring them again into some order after their distraction, he commanded the signal to be given for a halt.

Day began to break, and quiet and regularity were just reappearing, when the Parthian arrows began to fly among the rear, and the light-armed troops were ordered out to battle. And, being seconded by the heavy infantry, who covered one another as before described with their shields, they bravely received the enemy, who did not think convenient to advance any further, while the van of the army, marching forward leisurely in this manner, came in sight of the river, and Antony, drawing up the cavalry on the banks to confront the enemy, first passed over the sick and wounded. And, by this time, even those who were engaged with the enemy had opportunity to drink at their ease; for the Parthians, on seeing the river, unbent their bows, and told the Romans they might pass over freely, and made them great compliments in praise of their valour. Having crossed without molestation, they rested themselves awhile, and presently went forward, not giving perfect credit to the fair words of their enemies. Six days after this last battle, they arrived at the river Araxes, which divides Media and Armenia, and seemed, both by its deepness and the violence of the current, to be very dangerous to pass. A report, also, had crept in amongst them, that the enemy was in ambush, ready to set upon them as soon as they should be occupied with their passage. But when they were got over on the other side, and found themselves in Armenia, just as if land was now sighted after a storm at sea, they kissed the ground for joy, shedding tears and embracing each other in their delight. But taking their journey through a land that abounded in all sorts of plenty, they ate, after their long want, with that excess of everything they met with that they suffered from dropsies and dysenteries.

Here Antony, making a review of his army, found that he had lost twenty thousand foot and four thousand horse, of which the better half perished, not by the enemy, but by diseases. Their march was of twenty-seven days from Phraata, during which they had beaten the Parthians in eighteen battles, though with little effect or lasting result, because of their being so unable to pursue. By which it is manifest that it was Artavasdes

who lost Antony the benefit of the expedition. For had the sixteen thousand horsemen whom he led away, out of Media, armed in the same style as the Parthians, and accustomed to their manner of fight, been there to follow the pursuit when the Romans put them to flight, it is impossible they could have rallied so often after their defeats, and reappeared again as they did to renew their attacks. For this reason, the whole army was very earnest with Antony to march into Armenia to take revenge. But he, with more reflection, forbore to notice the desertion, and continued all his former courtesies, feeling that the army was wearied out, and in want of all manner of necessaries. Afterwards, however, entering Armenia, with invitations and fair promises he prevailed upon Artavasdes to meet him, when he seized him, bound him, and carried him to Alexandria, and there led him in a triumph; one of the things which most offended the Romans, who felt as if all the honours and solemn observances of their country were, for Cleopatra's sake, handed over to the Egyptians.

This, however, was at an after time. For the present, marching his army in great haste in the depth of winter through continual storms of snow, he lost eight thousand of his men, and came with much diminished numbers to a place called the White Village, between Sidon and Berytus, on the sea-coast, where he waited for the arrival of Cleopatra. And, being impatient of the delay she made, he bethought himself of shortening the time in wine and drunkenness, and yet could not endure the tediousness of a meal, but would start from table and run to see if she were coming. Till at last she came into port, and brought with her clothes and money for the soldiers. Though some say that Antony only received the clothes from her and distributed his own money in her name.

A quarrel presently happened between the King of Media and Phraates of Parthia, beginning, it is said, about the division of the booty that was taken from the Romans, and creating great apprehension in the Median lest he should lose his kingdom. He sent, therefore, ambassadors to Antony, with offers of entering into a confederate war against Phraates. And Antony, full of hopes at being thus asked, as a favour, to accept that one thing, horse and archers, the want of which had hindered his beating the Parthians before, began at once to prepare for a return to Armenia, there to join the Medes on the Araxes, and begin

the war afresh. But Octavia, in Rome, being desirous to see Antony, asked Cæsar's leave to go to him; which he gave her, not so much, say most authors, to gratify his sister, as to obtain a fair pretence to begin the war upon her dishonourable reception. She no sooner arrived at Athens, but by letters from Antony she was informed of his new expedition, and his will that she should await him there. And, though she were much displeased, not being ignorant of the real reason of this usage, yet she wrote to him to know to what place he would be pleased she should send the things she had brought with her for his use; for she had brought clothes for his soldiers, baggage, cattle, money, and presents for his friends and officers, and two thousand chosen soldiers sumptuously armed, to form prætorian cohorts. This message was brought from Octavia to Antony by Niger, one of his friends, who added to it the praises she deserved so well. Cleopatra, feeling her rival already, as it were, at hand, was seized with fear, lest if to her noble life and her high alliance, she once could add the charm of daily habit and affectionate intercourse, she should become irresistible, and be his absolute mistress forever. So she feigned to be dying for love of Antony, bringing her body down by slender diet; when he entered the room, she fixed her eyes upon him in a rapture, and when he left, seemed to languish and half faint away. She took great pains that he should see her in tears, and, as soon as he noticed it, hastily dried them up and turned away, as if it were her wish that he should know nothing of it. All this was acting while he prepared for Media; and Cleopatra's creatures were not slow to forward the design, upbraiding Antony with his unfeeling, hard-hearted temper, thus letting a woman perish whose soul depended upon him and him alone. Octavia, it was true, was his wife, and had been married to him because it was found convenient for the affairs of her brother that it should be so, and she had the honour of the title; but Cleopatra, the sovereign queen of many nations, had been contented with the name of his mistress, nor did she shun or despise the character whilst she might see him, might live with him, and enjoy him; if she were bereaved of this, she would not survive the loss. In fine, they so melted and unmanned him that, fully believing she would die if he forsook her, he put off the war and returned to Alexandria, deferring his Median expedition until next summer, though

news came of the Parthians being all in confusion with intestine disputes. Nevertheless, he did some time after go into that country, and made an alliance with the King of Media, by marriage of a son of his by Cleopatra to the king's daughter, who was yet very young; and so returned, with his thoughts taken up about the civil war.

When Octavia returned from Athens, Cæsar, who considered she had been injuriously treated, commanded her to live in a separate house; but she refused to leave the house of her husband, and entreated him, unless he had already resolved, upon other motives, to make war with Antony, that he would on her account let it alone; it would be intolerable to have it said of the two greatest commanders in the world that they had involved the Roman people in a civil war, the one out of passion for, the other out of resentment about, a woman. And her behaviour proved her words to be sincere. She remained in Antony's house as if he were at home in it, and took the noblest and most generous care, not only of his children by her, but of those by Fulvia also. She received all the friends of Antony that came to Rome to seek office or upon any business, and did her utmost to prefer their requests to Cæsar; yet this her honourable deportment did but, without her meaning it, damage the reputation of Antony; the wrong he did to such a woman made him hated. Nor was the division he made among his sons at Alexandria less unpopular; it seemed a theatrical piece of insolence and contempt of his country. For assembling the people in the exercise ground, and causing two golden thrones to be placed on a platform of silver, the one for him and the other for Cleopatra, and at their feet lower thrones for their children, he proclaimed Cleopatra Queen of Egypt, Cyprus, Libya, and Cœle-Syria, and with her conjointly Cæsarion, the reputed son of the former Cæsar, who left Cleopatra with child. His own sons by Cleopatra were to have the style of king of kings; to Alexander he gave Armenia and Media, with Parthia, so soon as it should be overcome; to Ptolemy, Phœnicia, Syria, and Cilicia. Alexander was brought out before the people in Median costume, the tiara and upright peak, and Ptolemy, in boots and mantle and Macedonian cap done about with the diadem; for this was the habit of the successors of Alexander, as the other was of the Medes and Armenians. And as soon as they had saluted their parents, the

one was received by a guard of Macedonians, the other by one of Armenians. Cleopatra was then, as at other times when she appeared in public, dressed in the habit of the goddess Isis, and gave audience to the people under the name of the New Isis.

Cæsar, relating these things in the senate, and often complaining to the people, excited men's minds against Antony, and Antony also sent messages of accusation against Cæsar. The principal of his charges were these: first, that he had not made any division with him of Sicily, which was lately taken from Pompey; secondly, that he had retained the ships he had lent him for the war; thirdly, that, after deposing Lepidus, their colleague, he had taken for himself the army, governments, and revenues formerly appropriated to him; and lastly, that he had parcelled out almost all Italy amongst his own soldiers, and left nothing for his. Cæsar's answer was as follows: that he had put Lepidus out of government because of his own misconduct; that what he had got in war he would divide with Antony, so soon as Antony gave him a share of Armenia; that Antony's soldiers had no claims in Italy, being in possession of Media and Parthia, the acquisitions which their brave actions under their general had added to the Roman empire.

Antony was in Armenia when this answer came to him, and immediately sent Canidius with sixteen legions towards the sea; but he, in the company of Cleopatra, went to Ephesus, whither ships were coming in from all quarters to form the navy, consisting, vessels of burden included, of eight hundred vessels, of which Cleopatra furnished two hundred, together with twenty thousand talents, and provision for the whole army during the war. Antony, on the advice of Domitius and some others, bade Cleopatra return into Egypt, there to expect the event of the war; but she, dreading some new reconciliation by Octavia's means, prevailed with Canidius, by a large sum of money, to speak in her favour with Antony, pointing out to him that it was not just that one that bore so great a part in the charge of the war should be robbed of her share of glory in the carrying it on; nor would it be polite to disoblige the Egyptians, who were so considerable a part of his naval forces; nor did he see how she was inferior in prudence to any of the kings that were serving with him; she had long governed a great kingdom by herself alone, and long lived with him, and gained experience in

public affairs. These arguments (so the fate that destined all to Cæsar would have it) prevailed; and when all their forces had met, they sailed together to Samos, and held high festivities. For, as it was ordered that all kings, princes, and governors, all nations and cities within the limits of Syria, the Mæotid Lake, Armenia, and Illyria, should bring or cause to be brought all munitions necessary for war, so was it also proclaimed that all stage-players should make their appearance at Samos; so that, while pretty nearly the whole world was filled with groans and lamentations, this one island for some days resounded with piping and harping, theatres filling, and choruses playing. Every city sent an ox as its contribution to the sacrifice, and the kings that accompanied Antony competed who should make the most magnificent feasts and the greatest presents; and men began to ask themselves, what would be done to celebrate the victory, when they went to such an expense of festivity at the opening of the war.

This over, he gave Priene to his players for a habitation, and set sail for Athens, where fresh sports and play-acting employed him. Cleopatra, jealous of the honours Octavia had received at Athens (for Octavia was much beloved by the Athenians), courted the favour of the people with all sorts of attentions. The Athenians, in requital, having decreed her public honours, deputed several of the citizens to wait upon her at her house; amongst whom went Antony as one, he being an Athenian citizen, and he it was that made the speech. He sent orders to Rome to have Octavia removed out of his house. She left it, we are told, accompanied by all his children, except the eldest by Fulvia, who was then with his father, weeping and grieving that she must be looked upon as one of the causes of the war. But the Romans pitied, not so much her, as Antony himself, and more particularly those who had seen Cleopatra, whom they could report to have no way the advantage of Octavia either in youth or in beauty.

The speed and extent of Antony's preparations alarmed Cæsar, who feared he might be forced to fight the decisive battle that summer. For he wanted many necessaries, and the people grudged very much to pay the taxes; freemen being called upon to pay a fourth part of their incomes, and freed slaves an eighth of their property, so that there were loud outcries against him, and disturbances throughout all Italy. And this is looked upon as one

of the greatest of Antony's oversights, that he did not then press the war. For he allowed time at once for Cæsar to make his preparations and for the commotions to pass over. For while people were having their money called for, they were mutinous and violent; but, having paid it, they held their peace. Titius and Plancus, men of consular dignity and friends to Antony, having been ill-used by Cleopatra, whom they had most resisted in her design of being present in the war, came over to Cæsar and gave information of the contents of Antony's will, with which they were acquainted. It was deposited in the hands of the vestal virgins, who refused to deliver it up, and sent Cæsar word, if he pleased, he should come and seize it himself, which he did. And, reading it over to himself, he noted those places that were most for his purpose, and, having summoned the senate, read them publicly. Many were scandalised at the proceeding, thinking it out of reason and equity to call a man to account for what was not to be until after his death. Cæsar specially pressed what Antony said in his will about his burial; for he had ordered that even if he died in the city of Rome, his body, after being carried in state through the forum, should be sent to Cleopatra at Alexandria. Calvisius, a dependant of Cæsar's, urged other charges in connection with Cleopatra against Antony; that he had given her the library of Pergamus, containing two hundred thousand distinct volumes; that at a great banquet, in the presence of many guests, he had risen up and rubbed her feet, to fulfil some wager or promise; that he had suffered the Ephesians to salute her as their queen; that he had frequently at the public audience of kings and princes received amorous messages written in tablets made of onyx and crystal, and read them openly on the tribunal; that when Furnius, a man of great authority and eloquence among the Romans, was pleading, Cleopatra happening to pass by in her chair, Antony started up and left them in the middle of their cause, to follow at her side and attend her home.

Calvisius, however, was looked upon as the inventor of most of these stories. Antony's friends went up and down the city to gain him credit, and sent one of themselves, Geminius, to him, to beg him to take heed and not allow himself to be deprived by vote of his authority, and proclaimed a public enemy to the Roman state. But Geminius no sooner arrived in Greece

but he was looked upon as one of Octavia's spies; at their suppers he was made a continual butt for mockery, and was put to sit in the least honourable places; all of which he bore very well, seeking only an occasion of speaking with Antony. So at supper, being told to say what business he came about, he answered he would keep the rest for a soberer hour, but one thing he had to say, whether full or fasting, that all would go well if Cleopatra would return to Egypt. And on Antony showing his anger at it, "You have done well, Geminius," said Cleopatra, "to tell your secret without being put to the rack." So Geminius, after a few days, took occasion to make his escape and go to Rome. Many more of Antony's friends were driven from him by the insolent usage they had from Cleopatra's flatterers, amongst whom were Marcus Silanus and Delliuss the historian. And Delliuss says he was afraid of his life, and that Glaucus, the physician, informed him of Cleopatra's design against him. She was angry with him for having said that Antony's friends were served with sour wine, while at Rome Sarmenus, Cæsar's little page (his *delicia*, as the Romans call it), drank Falernian.

As soon as Cæsar had completed his preparations, he had a decree made declaring war on Cleopatra, and depriving Antony of the authority which he had let a woman exercise in his place. Cæsar added that he had drunk potions that had bereaved him of his senses, and that the generals they would have to fight with would be Mardion the eunuch, Pothinus, Iras, Cleopatra's hairdressing girl, and Charmion, who were Antony's chief state-councillors.

These prodigies are said to have announced the war. Pisaurum, where Antony had settled a colony, on the Adriatic sea, was swallowed up by an earthquake; sweat ran from one of the marble statues of Antony at Alba for many days together, and though frequently wiped off, did not stop. When he himself was in the city of Patræ, the temple of Hercules was struck by lightning, and, at Athens, the figure of Bacchus was torn by a violent wind out of the Battle of the Giants, and laid flat upon the theatre; with both which deities Antony claimed connection, professing to be descended from Hercules, and from his imitating Bacchus in his way of living having received the name of young Bacchus. The same whirlwind at Athens also brought down, from amongst many others which were not disturbed, the colossal statues of

Fumenes and Attalus, which were inscribed with Antony's name. And in Cleopatra's admiral-galley, which was called the Antonias, a most inauspicious omen occurred. Some swallows had built in the stern of the galley, but other swallows came, beat the first away, and destroyed their nests.

When the armaments gathered for the war, Antony had no less than five hundred ships of war, including numerous galleys of eight and ten banks of oars, as richly ornamented as if they were meant for a triumph. He had a hundred thousand foot and twelve thousand horse. He had vassal kings attending, Bocchus of Libya, Tarcondemus of the Upper Cilicia, Archelaus of Cappadocia, Philadelphus of Paphlagonia, Mithridates of Commagene, and Sadalas of Thrace; all these were with him in person. Out of Pontus Polemon sent him considerable forces, as did also Malchus from Arabia, Herod the Jew, and Amyntas, King of Lycaonia and Galatia; also the Median king sent some troops to join him. Cæsar had two hundred and fifty galleys of war, eighty thousand foot, and horse about equal to the enemy. Antony's empire extended from Euphrates and Armenia to the Ionian sea and the Illyrians; Cæsar's, from Illyria to the westward ocean, and from the ocean all along the Tuscan and Sicilian sea. Of Africa, Cæsar had all the coast opposite to Italy, Gaul, and Spain, as far as the Pillars of Hercules, and Antony the provinces from Cyrene to Æthiopia.

But so wholly was he now the mere appendage to the person of Cleopatra that, although he was much superior to the enemy in land-forces, yet, out of complaisance to his mistress, he wished the victory to be gained by sea, and that, too, when he could not but see how, for want of sailors, his captains, all through unhappy Greece, were pressing every description of men, common travellers and ass-drivers, harvest labourers and boys, and for all this the vessels had not their complements, but remained, most of them, ill-manned and badly rowed. Cæsar, on the other side, had ships that were built not for size or show, but for service, not pompous galleys, but light, swift, and perfectly manned; and from his headquarters at Tarentum and Brundisium he sent messages to Antony not to protract the war, but come out with his forces; he would give him secure roadsteads and ports for his fleet, and, for his land army to disembark and pitch their camp, he would leave him as much ground in Italy, inland from the

sea, as a horse could traverse in a single course. Antony, on the other side, with the like bold language, challenged him to a single combat, though he were much the older; and, that being refused, proposed to meet him in the Pharsalian fields, where Cæsar and Pompey had fought before. But whilst Antony lay with his fleet near Actium, where now stands Nicopolis, Cæsar seized his opportunity and crossed the Ionian sea, securing himself at a place in Epirus called the Ladle. And when those about Antony were much disturbed, their land forces being a good way off, "Indeed," said Cleopatra, in mockery, "we may well be frightened if Cæsar has got hold of the Ladle!"

On the morrow, Antony, seeing the enemy sailing up, and fearing lest his ships might be taken for want of the soldiers to go on board of them, armed all the rowers, and made a show upon the decks of being in readiness to fight; the oars were mounted as if waiting to be put in motion, and the vessels themselves drawn up to face the enemy on either side of the channel of Actium, as though they were properly manned and ready for an engagement. And Cæsar, deceived by this stratagem, retired. He was also thought to have shown considerable skill in cutting off the water from the enemy by some lines of trenches and forts, water not being plentiful anywhere else, nor very good. And again, his conduct to Domitius was generous, much against the will of Cleopatra. For when he had made his escape in a little boat to Cæsar, having then a fever upon him, although Antony could not but resent it highly, yet he sent after him his whole equipage with his friends and servants; and Domitius, as if he would give a testimony to the world how repentant he had become on his desertion and treachery being thus manifest, died soon after. Among the kings, also, Amyntas and Dciotarus went over to Cæsar. And the fleet was so unfortunate in everything that was undertaken, and so unready on every occasion, that Antony was driven again to put his confidence in the land forces. Canidius, too, who commanded the legions, when he saw how things stood, changed his opinion, and now was of advice that Cleopatra should be sent back, and that, retiring into Thrace or Macedonia, the quarrel should be decided in a land fight. For Dicomus, also, the King of the Getæ, promised to come and join him with a great army, and it would not be any kind of disparagement to him to yield the sea to Cæsar, who, in the

Sicilian wars, had had such long practice in shipfighting; on the contrary, it would be simply ridiculous for Antony, who was by land the most experienced commander living, to make no use of his well-disciplined and numerous infantry, scattering and wasting his forces by parcelling them out in the ships. But for all this, Cleopatra prevailed that a sea-fight should determine all, having already an eye to flight, and ordering all her affairs, not so as to assist in gaining a victory, but to escape with the greatest safety from the first commencement of a defeat.

There were two long walls, extending from the camp to the station of the ships, between which Antony used to pass to and fro without suspecting any danger. But Cæsar, upon the suggestion of a servant that it would not be difficult to surprise him, laid in ambush, which, rising up somewhat too hastily, seized the man that came just before him, he himself escaping narrowly by flight.

When it was resolved to stand to a fight at sea, they set fire to all the Egyptian ships except sixty; and of these the best and largest, from ten banks down to three, he manned with twenty thousand full-armed men and two thousand archers. Here it is related that a foot captain, one that had fought often under Antony, and had his body all mangled with wounds, exclaimed, "O my general, what have our wounds and swords done to displease you, that you should give your confidence to rotten timbers? Let Egyptians and Phœnicians contend at sea, give us the land, where we know well how to die upon the spot or gain the victory." To which he answered nothing, but, by his look and motion of his hand seeming to bid him be of good courage, passed forwards, having already, it would seem, no very sure hopes, since when the masters proposed leaving the sails behind them, he commanded they should be put aboard, "For we must not," said he, "let one enemy escape."

That day and the three following the sea was so rough they could not engage. But on the fifth there was a calm, and they fought; Antony commanding with Publicola the right, and Cœlius the left squadron, Marcus Octavius and Marcus Insteius the centre. Cæsar gave the charge of the left to Agrippa, commanding in person on the right. As for the land forces, Canidius was general for Antony, Taurus for Cæsar; both armies remaining drawn up in order along the shore. Antony in a small boat went

from one ship to another, encouraging his soldiers, and bidding them stand firm and fight as steadily on their large ships as if they were on land. The masters he ordered that they should receive the enemy lying still as if they were at anchor, and maintain the entrance of the port, which was a narrow and difficult passage. Of Cæsar they relate that, leaving his tent and going round, while it was yet dark, to visit the ships, he met a man driving an ass, and asked him his name. He answered him that his own name was "Fortunate, and my ass," says he, "is called Conqueror." And afterwards, when he disposed the beaks of the ships in that place in token of his victory, the statue of this man and his ass in bronze were placed amongst them. After examining the rest of his fleet, he went in a boat to the right wing, and looked with much admiration at the enemy lying perfectly still in the straits, in all appearance as if they had been at anchor. For some considerable length of time he actually thought they were so, and kept his own ships at rest, at a distance of about eight furlongs from them. But about noon a breeze sprang up from the sea, and Antony's men, weary of expecting the enemy so long, and trusting to their large tall vessels, as if they had been invincible, began to advance the left squadron. Cæsar was overjoyed to see them move, and ordered his own right squadron to retire, that he might entice them out to sea as far as he could, his design being to sail round and round, and so with his light and well-manned galleys to attack these huge vessels, which their size and their want of men made slow to move and difficult to manage.

When they engaged, there was no charging or striking of one ship by another, because Antony's, by reason of their great bulk, were incapable of the rapidity required to make the stroke effectual, and on the other side, Cæsar's durst not charge head to head on Antony's, which were all armed with solid masses and spikes of brass; nor did they like even to run in on their sides, which were so strongly built with great squared pieces of timber, fastened together with iron bolts, that their vessels' beaks would easily have been shattered upon them. So that the engagement resembled a land fight, or, to speak yet more properly, the attack and defence of a fortified place; for there were always three or four vessels of Cæsar's about one of Antony's, pressing them with spears, javelins, poles, and several inventions of fire, which they

they kept themselves in a body seven days, making no account of the messages that Cæsar sent to them. But at last, seeing that Canidius himself, who commanded them, was fled from the camp by night, and that all their officers had quite abandoned them, they gave way, and made their submission to the conqueror. After this, Cæsar set sail for Athens, where he made a settlement with Greece, and distributed what remained of the provision of corn that Antony had made for his army among the cities, which were in a miserable condition, despoiled of their money, their slaves, their horses, and beasts of service. My great-grandfather Nicharchus used to relate that the whole body of the people of our city were put in requisition to carry each one a certain measure of corn upon their shoulders to the seaside near Anticyra, men standing by to quicken them with the lash. They had made one journey of the kind, but when they had just measured out the corn, and were putting it on their backs for a second, news came of Antony's defeat, and so saved Chæronca, for all Antony's purveyors and soldiers fled upon the news, and left them to divide the corn among themselves.

When Antony came into Africa, he sent on Cleopatra from Parætonium into Egypt, and stayed himself in the most entire solitude that he could desire, roaming and wandering about with only two friends, one a Greek, Aristocrates, a rhetorician, and the other a Roman, Lucilius, of whom we have elsewhere spoken, how, at Philippi, to give Brutus time to escape, he suffered himself to be taken by the pursuers, pretending he was Brutus. Antony gave him his life, and on this account he remained true and faithful to him to the last.

But when also the officer who commanded for him in Africa, to whose care he had committed all his forces there, took them over to Cæsar, he resolved to kill himself, but was hindered by his friends. And coming to Alexandria, he found Cleopatra busied in a most bold and wonderful enterprise. Over the small space of land which divides the Red Sea from the sea near Egypt, which may be considered also the boundary between Asia and Africa, and in the narrowest place is not much above three hundred furlongs across, over this neck of land Cleopatra had formed a project of dragging her fleet and setting it afloat in the Arabian Gulf, thus with her soldiers and her treasure to secure herself a home on the other side, where she might live in peace far away

from war and slavery. But the first galleys which were carried over being burnt by the Arabians of Petra, and Antony not knowing but that the army before Actium still held together, she desisted from her enterprise, and gave orders for the fortifying all the approaches to Egypt. But Antony, leaving the city and the conversation of his friends, built him a dwelling-place in the water, near Pharos, upon a little mole which he cast up in the sea, and there, secluding himself from the company of mankind, said he desired nothing but to live the life of Timon; as indeed, his case was the same, and the ingratitude and injuries which he suffered from those he had esteemed his friends made him hate and distrust all mankind.

This Timon was a citizen of Athens, and lived much about the Peloponnesian war, as may be seen by the comedies of Aristophanes and Plato, in which he is ridiculed as hater and enemy of mankind. He avoided and repelled the approaches of every one, but embraced with kisses and the greatest show of affection Alcibiades, then in his hot youth. And when Apemantus was astonished, and demanded the reason, he replied that he knew this young man would one day do infinite mischief to the Athenians. He never admitted any one into his company, except at times this Apemantus, who was of the same sort of temper, and was an imitator of his way of life. At the celebration of the festival of flagons, these two kept the feast together, and Apemantus, saying to him, "What a pleasant party, Timon!" "It would be," he answered, "if you were away." One day he got up in a full assembly on the speaker's place, and when there was a dead silence and great wonder at so unusual a sight, he said, "Ye men of Athens, I have a little plot of ground, and in it grows a fig-tree, on which many citizens have been pleased to hang themselves; and now, having resolved to build in that place, I wish to announce it publicly, that any of you who may be desirous may go and hang yourselves before I cut it down." He died and was buried at Halæ, near the sea, where it so happened that, after his burial, a land-slip took place on the point of the shore, and the sea, flowing in, surrounded his tomb, and made it inaccessible to the foot of man. It bore this inscription:—

"Here am I laid, my life of misery done.
Ask not my name, I curse you every one."

And this epitaph was made by himself while yet alive; that which is more generally known is by Callimachus:—

“Timon, the misanthrope, am I below.
Go, and revile me, traveller, only go.”

Thus much of Timon, of whom much more might be said. Canidius now came, bringing word in person of the loss of the army before Actium. Then he received news that Herod of Judæa was gone over to Cæsar with some legions and cohorts, and that the other kings and princes were in like manner deserting him, and that, out of Egypt, nothing stood by him. All this, however, seemed not to disturb him, but, as if he were glad to put away all hope, that with it he might be rid of all care, and leaving his habitation by the sea, which he called the Timoneum, he was received by Cleopatra in the palace, and set the whole city into a course of feasting, drinking, and presents. The son of Cæsar and Cleopatra was registered among the youths, and Antyllus, his own son by Fulvia, received the gown without the purple border given to those that are come of age; in honour of which the citizens of Alexandria did nothing but feast and revel for many days. They themselves broke up the Order of the Inimitable Livers, and constituted another in its place, not inferior in splendour, luxury, and sumptuosity, calling it that of the Diers Together. For all those that said they would die with Antony and Cleopatra gave in their names, for the present passing their time in all manner of pleasures and a regular succession of banquets. But Cleopatra was busied in making a collection of all varieties of poisonous drugs, and, in order to see which of them were the least painful in the operation, she had them tried upon prisoners condemned to die. But, finding that the quick poisons always worked with sharp pains, and that the less painful were slow, she next tried venomous animals, and watching with her own eyes whilst they were applied, one creature to the body of another. This was her daily practice, and she pretty well satisfied herself that nothing was comparable to the bite of the asp, which, without convulsion or groaning, brought on a heavy drowsiness and lethargy, with a gentle sweat on the face, the senses being stupified by degrees; the patient, in appearance, being sensible of no pain, but rather troubled to be disturbed or awakened like those that are in a profound natural sleep.

At the same time, they sent ambassadors to Cæsar into Asia, Cleopatra asking for the kingdom of Egypt for her children, and Antony, that he might have leave to live as a private man in Egypt, or, if that were thought too much, that he might retire to Athens. In lack of friends, so many having deserted, and others not being trusted, Euphronius, his son's tutor, was sent on this embassy. For Alexas of Laodicea, who, by the recommendation of Timagenes, became acquainted with Antony at Rome, and had been more powerful with him than any Greek, and was, of all the instruments which Cleopatra made use of to persuade Antony, the most violent, and the chief subverter of any good thoughts that from time to time might rise in his mind in Octavia's favour, had been sent before to dissuade Herod from desertion; but betraying his master, stayed with him and, confiding in Herod's interest, had the boldness to come into Cæsar's presence. Herod, however, was not able to help him, for he was immediately put in chains and sent into his own country, where, by Cæsar's orders, he was put to death. This reward of his treason Alexas received while Antony was yet alive.

Cæsar would not listen to any proposals for Antony, but he made answer to Cleopatra, that there was no reasonable favour which she might not expect, if she put Antony to death, or expelled him from Egypt. He sent back with the ambassadors his own freedman, Thyrsus, a man of understanding, and not at all ill-qualified for conveying the messages of a youthful general to a woman so proud of her charms and possessed with the opinion of the power of her beauty. But by the long audiences he received from her, and the special honours which she paid him, Antony's jealousy began to be awakened; he had him seized, whipped, and sent back; writing Cæsar word that the man's busy, impertinent ways had provoked him; in his circumstances he could not be expected to be very patient: "But if it offends you," he added, "you have got my freedman, Hipparchus, with you; hang him up and scourge him to make us even." But Cleopatra, after this, to clear herself, and to allay his jealousies, paid him all the attentions imaginable. When her own birthday came, she kept it as was suitable to their fallen fortunes; but his was observed with the utmost prodigality of splendour and magnificence, so that many of the guests sat down in want, and went home wealthy men. Meantime, continual letters came to Cæsar

from Agrippa, telling him his presence was extremely required at Rome.

And so the war was deferred for a season. But, the winter being over, he began his march, he himself by Syria, and his captains through Africa. Pelusium being taken, there went a report as if it had been delivered up to Cæsar by Seleucus, not without the consent of Cleopatra; but she, to justify herself, gave up into Antony's hands the wife and children of Seleucus to be put to death. She had caused to be built, joining to the temple of Isis, several tombs and monuments of wonderful height, and very remarkable for the workmanship; thither she removed her treasure, her gold, silver, emeralds, pearls, ebony, ivory, cinnamon, and, after all, a great quantity of torchwood and tow. Upon which Cæsar began to fear lest she should, in a desperate fit, set all these riches on fire; and, therefore, while he was marching toward the city with his army, he omitted no occasion of giving her new assurances of his good intentions. He took up his position in the Hippodrome, where Antony made a fierce sally upon him, routed the horse, and beat them back into their trenches, and so returned with great satisfaction to the palace, where, meeting Cleopatra, armed as he was, he kissed her, and commended to her favour one of his men, who had most signalled himself in the fight, to whom she made a present of a breastplate and helmet of gold; which he having received went that very night and deserted to Cæsar.

After this, Antony sent a new challenge to Cæsar to fight him hand-to-hand; who made him answer that he might find several other ways to end his life; and he, considering with himself that he could not die more honourably than in battle, resolved to make an effort both by land and sea. At supper, it is said, he bade his servants help him freely, and pour him out wine plentifully, since to-morrow, perhaps, they should not do the same, but be servants to a new master, whilst he should lie on the ground, a dead corpse, and nothing. His friends that were about him wept to hear him talk so; which he perceiving, told them he would not lead them to a battle in which he expected rather an honourable death than either safety or victory. That night, it is related, about the middle of it, when the whole city was in a deep silence and general sadness, expecting the event of the next day, on a sudden was heard the sound of all sorts of instruments, and voices singing in tune, and the cry of a crowd of people shouting and danc-

ing, like a troop of bacchanals on its way. This tumultuous procession seemed to take its course right through the middle of the city to the gate nearest the enemy; here it became the loudest, and suddenly passed out. People who reflected considered this to signify that Bacchus, the god whom Antony had always made it his study to copy and imitate, had now forsaken him.

As soon as it was light, he marched his infantry out of the city, and posted them upon a rising ground, from whence he saw his fleet make up to the enemy. There he stood in expectation of the event; but as soon as the fleets came near to one another, his men saluted Cæsar's with their oars; and on their responding, the whole body of the ships, forming into a single fleet, rowed up direct to the city. Antony had no sooner seen this, but the horse deserted him, and went over to Cæsar; and his foot being defeated, he retired into the city, crying out that Cleopatra had betrayed him to the enemies he had made for her sake. She, being afraid lest in his fury and despair he might do her a mischief, fled to her monument, and letting down the falling doors, which were strong with bars and bolts, she sent messengers who should tell Antony she was dead. He, believing it, cried out, "Now, Antony, why delay longer? Fate has snatched away the only pretext for which you could say you desired yet to live." Going into his chamber, and there loosening and opening his coat of armour, "I am not," said he, "troubled, Cleopatra, to be at present bereaved of you, for I shall soon be with you; but it distresses me that so great a general should be found of a tardier courage than a woman." He had a faithful servant, whose name was Eros; he had engaged him formerly to kill him when he should think it necessary, and now he put him to his promise. Eros drew his sword, as designing to kill him, but, suddenly turning round, he slew himself. And as he fell dead at his feet, "It is well done, Eros," said Antony; "you show your master how to do what you had not the heart to do yourself;" and so he ran himself into the belly, and laid himself upon the couch. The wound, however, was not immediately mortal; and the flow of blood ceasing when he lay down, presently he came to himself, and entreated those that were about him to put him out of his pain; but they all fled out of the chamber, and left him crying out and struggling, until Diomedes, Cleopatra's secretary, came to him, having orders from her to bring him into the monument.

When he understood she was alive, he eagerly gave order to

the servants to take him up, and in their arms was carried to the door of the building. Cleopatra would not open the door, but, looking from a sort of window, she let down ropes and cords, to which Antony was fastened; and she and her two women, the only persons she had allowed to enter the monument, drew him up. Those that were present say that nothing was ever more sad than this spectacle, to see Antony, covered all over with blood and just expiring, thus drawn up, still holding up his hands to her, and lifting up his body with the little force he had left. As, indeed, it was no easy task for the women; and Cleopatra, with all her force, clinging to the rope, and straining with her head to the ground, with difficulty pulled him up, while those below encouraged her with their cries, and joined in all her efforts and anxiety. When she had got him up, she laid him on the bed, tearing all her clothes, which she spread upon him; and, beating her breast with her hands, lacerating herself, and disfiguring her own face with the blood from his wounds, she called him her lord, her husband, her emperor, and seemed to have pretty nearly forgotten all her own evils, she was so intent upon his misfortunes. Antony, stopping her lamentations as well as he could, called for wine to drink, either that he was thirsty, or that he imagined that it might put him the sooner out of pain. When he had drunk, he advised her to bring her own affairs, so far as might be honourably done, to a safe conclusion, and that, among all the friends of Cæsar, she should rely on Proculcius; that she should not pity him in this last turn of fate, but rather rejoice for him in remembrance of his past happiness, who had been of all men the most illustrious and powerful, and in the end had fallen not ignobly, a Roman by a Roman overcome.

Just as he breathed his last, Proculeius arrived from Cæsar; for when Antony gave himself his wound, and was carried in to Cleopatra, one of his guards, Dercetæus, took up Antony's sword and hid it; and, when he saw his opportunity, stole away to Cæsar, and brought him the first news of Antony's death, and withal showed him the bloody sword. Cæsar, upon this, retired into the inner part of his tent, and giving some tears to the death of one that had been nearly allied to him in marriage, his colleague in empire, and companion in so many wars and dangers, he came out to his friends, and, bringing with him many letters, he read to them with how much reason and moderation he had

always addressed himself to Antony, and in return what overbearing and arrogant answers he received. Then he sent Proculéius to use his utmost endeavours to get Cleopatra alive into his power; for he was afraid of losing a great treasure, and, besides, she would be no small addition to the glory of his triumph. She, however, was careful not to put herself in Proculéius's power; but from within her monument, he standing on the outside of a door, on the level of the ground, which was strongly barred, but so that they might well enough hear one another's voice, she held a conference with him; she demanding that her kingdom might be given to her children, and he binding her to be of good courage, and trust Cæsar in everything.

Having taken particular notice of the place, he returned to Cæsar, and Gallus was sent to parley with her the second time; who, being come to the door, on purpose prolonged the conference, while Proculéius fixed his scaling-ladders in the window through which the women had pulled up Antony. And so entering, with two men to follow him, he went straight down to the door where Cleopatra was discoursing with Gallus. One of the two women who were shut up in the monument with her cried out, "Miserable Cleopatra, you are taken prisoner!" Upon which she turned quick, and, looking at Proculéius, drew out her dagger which she had with her to stab herself. But Proculéius ran up quickly, and seizing her with both his hands, "For shame," said he, "Cleopatra; you wrong yourself and Cæsar much, who would rob him of so fair an occasion of showing his clemency, and would make the world believe the most gentle of commanders to be a faithless and implacable enemy." And so, taking the dagger out of her hand, he also shook her dress to see if there were any poison hid in it. After this, Cæsar sent Epaphroditus, one of his freedmen, with orders to treat her with all the gentleness and civility possible, but to take the strictest precautions to keep her alive.

In the meanwhile, Cæsar made his entry into Alexandria, with Arcius the philosopher at his side, holding him by the hand and talking with him; desiring that all his fellow-citizens should see what honour was paid to him, and should look up to him accordingly from the very first moment. Then, entering the exercise ground, he mounted a platform erected for the purpose, and from thence commanded the citizens (who, in great fear and

pleased to hear her talk thus, being now assured that she was desirous to live. And, therefore, letting her know that the things she had laid by she might dispose of as she pleased, and his usage of her should be honourable above her expectation, he went away, well satisfied that he had overreached her, but, in fact, was himself deceived.

There was a young man of distinction among Cæsar's companions named Cornelius Dolabella. He was not without a certain tenderness for Cleopatra, and sent her word privately, as she had besought him to do, that Cæsar was about to return through Syria, and that she and her children were to be sent on within three days. When she understood this, she made her request to Cæsar that he would be pleased to permit her to make oblations to the departed Antony; which being granted, she ordered herself to be carried to the place where he was buried, and there, accompanied by her women, she embraced his tomb with tears in her eyes, and spoke in this manner: "O, dearest Antony," said she, "it is not long since that with these hands I buried you; then they were free, now I am a captive, and pay these last duties to you with a guard upon me, for fear that my just griefs and sorrows should impair my servile body, and make it less fit to appear in their triumph over you. No further offerings or libations expect from me; these are the last honours that Cleopatra can pay your memory, for she is to be hurried away far from you. Nothing could part us whilst we lived, but death seems to threaten to divide us. You, a Roman born, have found a grave in Egypt; I, an Egyptian, am to seek that favour, and none but that, in your country. But if the gods below, with whom you now are, either can or will do anything (since those above have betrayed us), suffer not your living wife to be abandoned; let me not be led in triumph to your shame, but hide me and bury me here with you, since, amongst all my bitter misfortunes, nothing has afflicted me like this brief time that I have lived away from you."

Having made these lamentations, crowning the tomb with garlands and kissing it, she gave orders to prepare her a bath, and, coming out of the bath, she lay down and made a sumptuous meal. And a country fellow brought her a little basket, which the guards intercepting and asking what it was, the fellow put the leaves which lay uppermost aside, and showed them it was full of figs; and on their admiring the largeness and beauty of the figs,

he laughed, and invited them to take some, which they refused, and, suspecting nothing, bade them carry them in. After her repast, Cleopatra sent to Cæsar a letter which she had written and sealed; and, putting everybody out of the monument but her two women, she shut the doors. Cæsar, opening her letter, and finding pathetic prayers and entreaties that she might be buried in the same tomb with Antony, soon guessed what was doing. At first he was going himself in all haste, but, changing his mind, he sent others to see. The thing had been quickly done. The messengers came at full speed, and found the guards apprehensive of nothing; but on opening the doors they saw her stonedead, lying upon a bed of gold, set out in all her royal ornaments. Iras, one of her women, lay dying at her feet, and Charmion, just ready to fall, scarce able to hold up her head, was adjusting her mistress's diadem. And when one that came in said angrily, "Was this well done of your lady, Charmion?" "Extremely well," she answered, "and as became the descendant of so many kings;" and as she said this, she fell down dead by the bedside.

Some relate that an asp was brought in amongst those figs and covered with the leaves, and that Cleopatra had arranged that it might settle on her before she knew, but, when she took away some of the figs and saw it, she said, "So here it is," and held out her bare arm to be bitten. Others say that it was kept in a vase, and that she vexed and pricked it with a golden spindle till it seized her arm. But what really took place is known to no one, since it was also said that she carried poison in a hollow bodkin, about which she wound her hair; yet there was not so much as a spot found, or any symptom of poison upon her body, nor was the asp seen within the monument; only something like the trail of it was said to have been noticed on the sand by the sea, on the part towards which the building faced and where the windows were. Some relate that two faint puncture-marks were found on Cleopatra's arm, and to this account Cæsar seems to have given credit; for in his triumph there was carried a figure of Cleopatra, with an asp clinging to her. Such are the various accounts. But Cæsar, though much disappointed by her death, yet could not but admire the greatness of her spirit, and gave order that her body should be buried by Antony with royal splendour and magnificence. Her women, also, received honourable burial by his directions. Cleopatra had lived

came up close to him, and, as he bent his head to hear what he had to say, struck him with his dagger and slew him. And thus much, as concerns his descent by the mother's side, is confessed by all; but as for his father's family, they who for Cæsar's murder bore any hatred or ill-will to Brutus say that he came not from that Brutus who expelled the Tarquins, there being none of his race left after the execution of his two sons; but that his ancestor was a plebeian, son of one Brutus, a steward, and only rose in the latest times to office or dignity in the commonwealth. But Posidonius the philosopher writes that it is true indeed what the history relates, that two of the sons of Brutus who were of men's estate were put to death, but that a third, yet an infant, was left alive, from whom the family was propagated down to Marcus Brutus; and further, that there were several famous persons of this house in his time whose looks very much resembled the statue of Junius Brutus. But of this subject enough.

Cato the philosopher was brother to Servilia, the mother of Brutus, and he it was whom of all the Romans his nephew most admired and studied to imitate, and he afterwards married his daughter Porcia. Of all the sects of the Greek philosophers, though there was none of which he had not been a hearer, and in which he had not made some proficiency, yet he chiefly esteemed the Platonists; and not much approving of the modern and middle Academy, as it is called, he applied himself to the study of the ancient. He was all his lifetime a great admirer of Antiochus of the city of Ascalon, and took his brother Aristus into his own house for his friend and companion, a man for his learning inferior indeed to many of the philosophers, but for the evenness of his temper and steadiness of his conduct equal to the best. As for Empylus, of whom he himself and his friends often make mention in their epistles, as one that lived with Brutus, he was a rhetorician, and has left behind him a short but well-written history of the death of Cæsar, entitled Brutus.

In Latin, he had by exercise attained a sufficient skill to be able to make public addresses and to plead a cause; but in Greek, he must be noted for affecting the sententious and short Laconic way of speaking in sundry passages of his epistles; as when, in the beginning of the war, he wrote thus to the Pergamenians: "I hear you have given Dolabella money; if willingly, you must own you have injured me; if unwillingly, show it by giving will-

ingly to me." And another time to the Samians: "Your counsels are remiss and your performances slow; what think ye will be the end?" And of the Patareans thus: "The Xanthians, suspecting my kindness, have made their country the grave of their despair; the Patareans, trusting themselves to me, enjoy in all points their former liberty; it is in your power to choose the judgment of the Patareans on the pretence of the Xanthians." And this is the style for which some of his letters are to be noted.

When he was but a very young man, he accompanied his uncle Cato to Cyprus, when he was sent there against Ptolemy. But when Ptolemy killed himself, Cato, being by some necessary business detained in the isle of Rhodes, had already sent one of his friends, named Canidius, to take into his care and keeping the treasure of the king; but presently, not feeling sure of his honesty, he wrote to Brutus to sail immediately for Cyprus out of Pamphylia, where he then was staying to refresh himself, being but just recovered of a fit of sickness. He obeyed his orders, but with a great deal of unwillingness, as well out of respect to Canidius, who was thrown out of this employment by Cato with so much disgrace, as also because he esteemed such a commission mean and unsuitable to him, who was in the prime of his youth, and given to books and study. Nevertheless, applying himself to the business, he behaved himself so well in it that he was highly commended by Cato, and having turned all the goods of Ptolemy into ready money, he sailed with the greatest part of it in his own ship to Rome.

But upon the general separation into two factions, when, Pompey and Cæsar taking up arms against one another, the whole empire was turned into confusion, it was commonly believed that he would take Cæsar's side; for his father in past time had been put to death by Pompey. But he, thinking it his duty to prefer the interest of the public to his own private feelings, and judging Pompey's to be the better cause, took part with him; though formerly he used not so much as to salute or take any notice of Pompey, if he happened to meet him, esteeming it a pollution to have the least conversation with the murderer of his father. But now, looking upon him as the general of his country, he placed himself under his command, and set sail for Cilicia in quality of lieutenant to Sestius, who had the government of that province. But finding no opportunity there of doing

any great service, and hearing that Pompey and Cæsar were now near one another and preparing for the battle upon which all depended, he came of his own accord to Macedonia to partake in the danger. At his coming it is said that Pompey was so surprised and so pleased that, rising from his chair in the sight of all who were about him, he saluted and embraced him, as one of the chiefest of his party. All the time that he was in the camp, excepting that which he spent in Pompey's company, he employed in reading and in study, which he did not neglect even the day before the great battle. It was the middle of summer, and the heat was very great, the camp having been pitched near some marshy ground, and the people that carried Brutus's tent were a long while before they came. Yet though upon these accounts he was extremely harassed and out of order, having scarcely by the middle of the day anointed himself and eaten a sparing meal, whilst most others were either laid to sleep or taken up with the thoughts and apprehensions of what would be the issue of the fight, he spent his time until the evening in writing an epitome of Polybius.

It is said that Cæsar had so great a regard for him that he ordered his commanders by no means to kill Brutus in the battle, but to spare him, if possible, and bring him safe to him, if he would willingly surrender himself; but if he made any resistance, to suffer him to escape rather than do him any violence. And this he is believed to have done out of a tenderness to Servilia, the mother of Brutus; for Cæsar had, it seems, in his youth been very intimate with her, and she passionately in love with him; and, considering that Brutus was born about that time in which their loves were at the highest, Cæsar had a belief that he was his own child. The story is told that, when the great question of the conspiracy of Catiline, which had like to have been the destruction of the commonwealth, was debated in the senate, Cato and Cæsar were both standing up, contending together on the decision to be come to; at which time a little note was delivered to Cæsar from without, which he took and read silently to himself. Upon this, Cato cried out aloud, and accused Cæsar of holding correspondence with and receiving letters from the enemies of the commonwealth; and when many other senators exclaimed against it, Cæsar delivered the note as he had received it to Cato, who reading it found it to be a love-letter from his

own sister Servilia, and threw it back again to Cæsar with the words, "Keep it, you drunkard," and returned to the subject of the debate. So public and notorious was Servilia's love to Cæsar.

After the great overthrow at Pharsalia, Pompey himself having made his escape to the sea, and Cæsar's army storming the camp, Brutus stole privately out by one of the gates leading to marshy ground full of water and covered with reeds, and, travelling through the night, got safe to Larissa. From Larissa he wrote to Cæsar who expressed a great deal of joy to hear that he was safe, and, bidding him come, not only forgave him freely, but honoured and esteemed him among his chiefest friends. Now when nobody could give any certain account which way Pompey had fled, Cæsar took a little journey along with Brutus, and tried what was his opinion herein, and after some discussion which passed between them, believing that Brutus's conjecture was the right one, laying aside all other thoughts, he set out directly to pursue him towards Egypt. But Pompey, having reached Egypt, as Brutus guessed his design was to do, there met his fate.

Brutus in the meantime gained Cæsar's forgiveness for his friend Cassius; and pleading also in defence of the king of the Lybians, though he was overwhelmed with the greatness of the crimes alleged against him, yet by his entreaties and deprecations to Cæsar in his behalf, he preserved to him a great part of his kingdom. It is reported that Cæsar, when he first heard Brutus speak in public, said to his friends, "I know not what this young man intends, but, whatever he intends, he intends vehemently." For his natural firmness of mind, not easily yielding, or complying in favour of every one that entreated his kindness, once set into action upon motives of right reason and deliberate moral choice, whatever direction it thus took, it was pretty sure to take effectively, and to work in such a way as not to fail in its object. No flattery could ever prevail with him to listen to unjust petitions: and he held that to be overcome by the importunities of shameless and fawning entreaties, though some compliment it with the name of modesty and bashfulness, was the worst disgrace a great man could suffer. And he used to say that he always felt as if they who could deny nothing could not have behaved well in the flower of their youth.

Cæsar, being about to make his expedition into Africa against Cato and Scipio, committed to Brutus the government of Cisal-

pine Gaul, to the great happiness and advantage of that province. For while people in other provinces were in distress with the violence and avarice of their governors, and suffered as much oppression as if they had been slaves and captives of war, Brutus, by his easy government, actually made them amends for their calamities under former rulers, directing moreover all their gratitude for his good deeds to Cæsar himself; insomuch that it was a most welcome and pleasant spectacle to Cæsar, when in his return he passed through Italy, to see the cities that were under Brutus's command, and Brutus himself increasing his honour and joining agreeably in his progress.

Now several prætorships being vacant, it was all men's opinion that that of the chiefest dignity, which is called the prætorship of the city, would be conferred either upon Brutus or Cassius; and some say that, there having been some little difference upon former accounts between them, this competition set them much more at variance, though they were connected in their families, Cassius having married Junia, the sister of Brutus. Others say that the contention was raised between them by Cæsar's doing, who had privately given each of them such hopes of his favour as led them on, and provoked them at last into this open competition and trial of their interest. Brutus had only the reputation of his honour and virtue to oppose to the many and gallant actions performed by Cassius against the Parthians. But Cæsar, having heard each side, and deliberating about the matter among his friends, said, "Cassius has the stronger plea, but we must let Brutus be first prætor." So another prætorship was given to Cassius; the gaining of which could not so much oblige him, as he was incensed for the loss of the other. And in all other things Brutus was partaker of Cæsar's power as much as he desired: for he might, if he had pleased, have been the chief of all his friends, and had authority and command beyond them all, but Cassius and the company he met with him drew him off from Cæsar. Indeed, he was not yet wholly reconciled to Cassius, since that competition which was between them: but yet he gave ear to Cassius's friends, who were perpetually advising him not to be so blind as to suffer himself to be softened and won over by Cæsar, but to shun the kindness and favours of a tyrant, which they intimated that Cæsar showed him, not to express any honour to his merit or virtue, but to unbend his strength, and undermine his vigour of purpose.

Neither was Cæsar wholly without suspicion of him, nor wanted informers that accused Brutus to him; but he feared, indeed, the high spirit and the great character and the friends that he had, but thought himself secure in his moral disposition. When it was told him that Antony and Dolabella designed some disturbance, "It is not," said he, "the fat and the long-haired men that I fear, but the pale and the lean," meaning Brutus and Cassius. And when some maligned Brutus to him, and advised him to beware of him, taking hold of his flesh with his hand, "What," he said, "do you think that Brutus will not wait out the time of this little body?" as if he thought none so fit to succeed him in his power as Brutus. And indeed it seems to be without doubt that Brutus might have been the first man in the commonwealth, if he had had patience but a little time to be second to Cæsar, and would have suffered his power to decline after it was come to its highest pitch, and the fame of his great actions to die away by degrees. But Cassius, a man of a fierce disposition, and one that out of private malice, rather than love of the public, hated Cæsar, not the tyrant, continually fired and stirred him up. Brutus felt the rule an oppression, but Cassius hated the ruler; and, among other reasons on which he grounded his quarrel against Cæsar, the loss of his lions which he had procured when he was ædile-elect was one; for Cæsar, finding these in Megara, when that city was taken by Calenus, seized them to himself. These beasts, they say, were a great calamity to the Megarians; for, when their city was just taken, they broke open the lions' dens, and pulled off their chains and let them loose that they might run upon the enemy that was entering the city; but the lions turned upon them themselves, and tore to pieces a great many unarmed persons running about, so that it was a miserable spectacle even to their enemies to behold.

And this, some say, was the chief provocation that stirred up Cassius to conspire against Cæsar; but they are much in the wrong. For Cassius had from his youth a natural hatred and rancour against the whole race of tyrants, which he showed when he was but a boy, and went to the same school with Faustus, the son of Sylla; for, on his boasting himself amongst the boys, and extolling the sovereign power of his father, Cassius rose up and struck him two or three boxes on the ear; which when the guardians and relations of Faustus designed to inquire into

and to prosecute, Pompey forbade them, and, sending for both the boys together, examined the matter himself. And Cassius is then reported to have said thus, "Come, then, Faustus, dare to speak here those words that provoked me, that I may strike you again as I did before." Such was the disposition of Cassius.

But Brutus was roused up and pushed on to the undertaking by many persuasions of his familiar friends, and letters and invitations from unknown citizens. For under the statue of his ancestor Brutus, that overthrew the kingly government, they wrote the words, "O that we had a Brutus now!" and, "O that Brutus were alive!" And Brutus's own tribunal, on which he sat as prætor, was filled each morning with writings such as these: "You are asleep, Brutus," and, "You are not a true Brutus." Now the flatterers of Cæsar were the occasion of all this, who, among other invidious honours which they strove to fasten upon Cæsar, crowned his statues by night with diadems, wishing to incite the people to salute him king instead of dictator. But quite the contrary came to pass, as I have more particularly related in the life of Cæsar.

When Cassius went about soliciting friends to engage in this design against Cæsar, all whom he tried readily consented, if Brutus would be head of it; for their opinion was that the enterprise wanted not hands or resolution, but the reputation and authority of a man such as he was, to give as it were the first religious sanction, and by his presence, if by nothing else, to justify the undertaking; that without him they should go about this action with less heart, and should lie under greater suspicions when they had done it; for if their cause had been just and honourable, people would be sure that Brutus would not have refused it. Cassius, having considered these things with himself, went to Brutus and made him the first visit after their falling out; and after the compliments of reconciliation had passed, and former kindnesses were renewed between them, he asked him if he designed to be present on the calends of March, for it was discoursed, he said, that Cæsar's friends intended then to move that he might be made king. When Brutus answered, that he would not be there, "But what," says Cassius, "if they should send for us?" "It will be my business, then," replied Brutus, "not to hold my peace, but to stand up boldly, and die for the liberty of my country." To which Cassius with some emotion

answered, "But what Roman will suffer you to die? What, do you not know yourself, Brutus? Or do you think that those writings that you find upon your prætor's seat were put there by weavers and shopkeepers, and not by the first and most powerful men of Rome? From other prætors, indeed, they expect largesses and shows and gladiators, but from you they claim, as an hereditary debt, the extirpation of tyranny; they are all ready to suffer anything on your account, if you will but show yourself such as they think you are and expect you should be." Which said, he fell upon Brutus, and embraced him; and after this, they parted each to try their several friends.

Among the friends of Pompey there was one Caius Ligarius, whom Cæsar had pardoned, though accused for having been in arms against him. This man, not feeling so thankful for having been forgiven as he felt oppressed by that power which made him need a pardon, hated Cæsar, and was one of Brutus's most intimate friends. Him Brutus visited, and finding him sick, "O Ligarius," says he, "what a time you have found out to be sick in!" At which words Ligarius, raising himself and leaning on his elbow, took Brutus by the hand, and said, "But, O Brutus, if you are on any design worthy of yourself, I am well."

From this time they tried the inclinations of all their acquaintances that they durst trust, and communicated the secret to them, and took into the design not only their familiar friends, but as many as they believed bold and brave and despisers of death. For which reason they concealed the plot from Cicero, though he was very much trusted and as well beloved by them all, lest, to his own disposition, which was naturally timorous, adding now the weariness and caution of old age, by his weighing, as he would do, every particular, that he might not make one step without the greatest security, he should blunt the edge of their forwardness and resolution in a business which required all the despatch imaginable. As indeed there were also two others that were companions of Brutus, Statilius the Epicurean, and Favonius the admirer of Cato, whom he left out for this reason: as he was conversing one day with them, trying them at a distance, and proposing some such question to be disputed of as among philosophers, to see what opinion they were of, Favonius declared his judgment to be that a civil war was worse than the most illegal monarchy, and Statilius held, that to bring

himself into troubles and danger upon the account of evil or foolish men did not become a man that had any wisdom or discretion. But Labeo, who was present, contradicted them both; and Brutus, as if it had been an intricate dispute, and difficult to be decided, held his peace for that time, but afterwards discovered the whole design to Labeo, who readily undertook it. The next thing that was thought convenient was to gain the other Brutus, surnamed Albinus, a man of himself of no great bravery or courage, but considerable for the number of gladiators that he was maintaining for a public show, and the great confidence that Cæsar put in him. When Cassius and Labeo spoke with him concerning the matter, he gave them no answer; but, seeking an interview with Brutus himself alone, and finding that he was their captain, he readily consented to partake in the action. And among the others, also, the most and best were gained by the name of Brutus. And, though they neither gave nor took any oath of secrecy, nor used any other sacred rite to assure their fidelity to each other, yet all kept their design so close, were so wary, and held it so silently among themselves that, though by prophecies and apparitions and signs in the sacrifices the gods gave warning of it, yet could it not be believed.

Now Brutus, feeling that the noblest spirits of Rome for virtue, birth, or courage were depending upon him, and surveying with himself all the circumstances of the dangers they were to encounter, strove indeed, as much as possible, when abroad, to keep his uneasiness of mind to himself, and to compose his thoughts; but at home, and especially at night, he was not the same man, but sometimes against his will his working care would make him start out of his sleep, and other times he was taken up with further reflection and consideration of his difficulties, so that his wife that lay with him could not choose but take notice that he was full of unusual trouble, and had in agitation some dangerous and perplexing question. Porcia, as was said before, was the daughter of Cato, and Brutus, her cousin-german, had married her very young, though not a maid, but after the death of her former husband, by whom she had one son, that was named Bibulus; and there is a little book, called *Memoirs of Brutus*, written by him, yet extant. This Porcia, being addicted to philosophy, a great lover of her husband, and full of an under-

standing courage, resolved not to inquire into Brutus's secrets before she had made this trial of herself. She turned all her attendants out of her chamber, and taking a little knife, such as they use to cut nails with, she gave herself a deep gash in the thigh; upon which followed a great flow of blood, and soon after, violent pains and a shivering fever, occasioned by the wound. Now when Brutus was extremely anxious and afflicted for her, she, in the height of all her pain, spoke thus to him: "I, Brutus, being the daughter of Cato, was given to you in marriage, not like a concubine, to partake only in the common intercourse of bed and board, but to bear a part in all your good and all your evil fortunes; and for your part, as regards your care for me, I find no reason to complain; but from me, what evidence of my love, what satisfaction can you receive, if I may not share with you in bearing your hidden griefs, nor to be admitted to any of your counsels that require secrecy and trust? I know very well that women seem to be of too weak a nature to be trusted with secrets; but certainly, Brutus, a virtuous birth and education, and the company of the good and honourable, are of some force to the forming our manners; and I can boast that I am the daughter of Cato, and the wife of Brutus, in which two titles though before I put less confidence, yet now I have tried myself, and find that I can bid defiance to pain." Which words having spoken, she showed him her wound, and related to him the trial that she had made of her constancy; at which he being astonished, lifted up his hands to heaven, and begged the assistance of the gods in his enterprise, that he might show himself a husband worthy of such a wife as Porcia. So then he comforted his wife.

But a meeting of the senate being appointed, at which it was believed that Cæsar would be present, they agreed to make use of that opportunity; for then they might appear all together without suspicion; and, besides, they hoped that all the noblest and leading men of the commonwealth, being then assembled as soon as the great deed was done, would immediately stand forward and assert the common liberty. The very place too where the senate was to meet seemed to be by divine appointment favourable to their purpose. It was a portico, one of those joining the theatre, with a large recess, in which there stood a statue of Pompey, erected to him by the commonwealth, when he

adorned that part of the city with the porticos and the theatre. To this place it was that the senate was summoned for the middle of March (the Ides of March is the Roman name for the day); as if some more than human power were leading the man thither, there to meet his punishment for the death of Pompey.

As soon as it was day, Brutus, taking with him a dagger, which none but his wife knew of, went out. The rest met together at Cassius's house, and brought forth his son that was that day to put on the manly gown, as it is called, into the forum; and from thence, going all to Pompey's porch, stayed there, expecting Cæsar to come without delay to the senate. Here it was chiefly that any one who had known what they had purposed, would have admired the unconcerned temper and the steady resolution of these men in their most dangerous undertaking; for many of them, being prætors, and called upon by their office to judge and determine causes, did not only hear calmly all that made application to them and pleaded against each other before them, as if they were free from all other thoughts, but decided causes with as much accuracy and judgment as they had heard them with attention and patience. And when one person refused to stand to the award of Brutus, and with great clamour and many attestations appealed to Cæsar, Brutus, looking round about him upon those that were present, said, "Cæsar does not hinder me, nor will he hinder me, from doing according to the laws."

Yet there were many unusual accidents that disturbed them and by mere chance were thrown in their way. The first and chiefest was the long stay of Cæsar, though the day was spent, and he being detained at home by his wife, and forbidden by the soothsayers to go forth, upon some defect that appeared in his sacrifice. Another was this: There came a man up to Casca, one of the company, and, taking him by the hand, "You concealed," said he, "the secret from us, but Brutus has told me all." At which words when Casca was surprised, the other said laughing, "How came you to be so rich of a sudden, that you should stand to be chosen ædile?" So near was Casca to let out the secret, upon the mere ambiguity of the other's expression. Then Popilius Lænas, a senator, having saluted Brutus and Cassius more earnestly than usual, whispered them softly in the ear, and said,

"My wishes are with you, that you may accomplish what you design, and I advise you to make no delay, for the thing is now no secret." This said, he departed, and left them in great suspicion that the design had taken wind. In the meanwhile, there came one in haste from Brutus's house and brought him news that his wife was dying. For Porcia, being extremely disturbed with expectation of the event, and not able to bear the greatness of her anxiety, could scarce keep herself within doors; and at every little noise or voice she heard, starting up suddenly, like those possessed with the bacchic frenzy, she asked every one that came in from the forum what Brutus was doing, and sent one messenger after another to inquire. At last, after long expectation and waiting, the strength of her constitution could hold out no longer; her mind was overcome with her doubts and fears, and she lost the control of herself, and began to faint away. She had not time to betake herself to her chamber, but, sitting as she was amongst her women, a sudden swoon and a great stupor seized her, and her colour changed, and her speech was quite lost. At this sight her women made a loud cry, and many of the neighbours running to Brutus's door to know what was the matter, the report was soon spread abroad that Porcia was dead; though with her women's help she recovered in a little while, and came to herself again. When Brutus received this news, he was extremely troubled, not without reason, yet was not so carried away by his private grief as to quit his public purpose.

For now news was brought that Cæsar was coming, carried in a litter. For, being discouraged by the ill-omens that attended his sacrifice, he had determined to undertake no affairs of any great importance that day, but to defer them till another time, excusing himself that he was sick. As soon as he came out of his litter, Popilius Lænas, he who but a little before had wished Brutus good success in his undertaking, coming up to him, conversed a great while with him, Cæsar standing still all the while, and seeming to be very attentive. The conspirators (to give them this name), not being able to hear what he said, but guessing by what themselves were conscious of that this conference was the discovery of their treason, were again disheartened, and, looking upon one another, agreed from each other's countenances that they should not stay to be taken, but should all kill themselves.

And now when Cassius and some others were laying hands upon their daggers under their robes, and were drawing them out, Brutus, viewing narrowly the looks and gesture of Lænas, and finding that he was earnestly petitioning and not accusing, said nothing, because there were many strangers to the conspiracy mingled amongst them, but by a cheerful countenance encouraged Cassius. And after a little while, Lænas, having kissed Cæsar's hand, went away, showing plainly that all his discourse was about some particular business relating to himself.

Now when the senate was gone in before to the chamber where they were to sit, the rest of the company placed themselves close about Cæsar's chair, as if they had some suit to make to him, and Cassius, turning his face to Pompey's statue, is said to have invoked it, as if it had been sensible of his prayers. Trebonius, in the meanwhile, engaged Antony's attention at the door, and kept him in talk outside. When Cæsar entered, the whole senate rose up to him. As soon as he was sat down, the men all crowded round about him, and set Tillius Cimber, one of their own number, to intercede in behalf of his brother that was banished; they all joined their prayers with his, and took Cæsar by the hand, and kissed his head and his breast. But he putting aside at first their supplications, and afterwards, when he saw they would not desist, violently rising up, Tillius with both hands caught hold of his robe and pulled it off from his shoulders, and Casca, that stood behind him, drawing his dagger, gave him the first, but a slight wound, about the shoulder. Cæsar snatching hold of the handle of the dagger, and crying out aloud in Latin, "Villain Casca, what do you?" he, calling in Greek to his brother, bade him come and help. And by this time, finding himself struck by a great many hands, and looking around about him to see if he could force his way out, when he saw Brutus with his dagger drawn against him, he let go Casca's hand, that he had hold of, and covering his head with his robe, gave up his body to their blows. And they so cagerly pressed towards the body, and so many daggers were hacking together, that they cut one another; Brutus, particularly, received a wound in his hand, and all of them were besmeared with the blood.

Cæsar being thus slain, Brutus, stepping forth into the midst, intended to have made a speech, and called back and encouraged the senators to stay; but they all affrighted ran away in great

disorder, and there was a great confusion and press at the door, though none pursued or followed. For they had come to an express resolution to kill nobody beside Cæsar, but to call and invite all the rest to liberty. It was indeed the opinion of all the others, when they consulted about the execution of their design, that it was necessary to cut off Antony with Cæsar, looking upon him as an insolent man, an affector of monarchy, and one that, by his familiar intercourse, had gained a powerful interest with the soldiers. And this they urged the rather, because at that time to the natural loftiness and ambition of his temper there was added the dignity of being counsel and colleague to Cæsar. But Brutus opposed this consul, insisting first upon the injustice of it, and afterwards giving them hopes that a change might be worked in Antony. For he did not despair but that so highly gifted and honourable a man, and such a lover of glory as Antony, stirred up with emulation of their great attempt, might, if Cæsar were once removed, lay hold of the occasion to be joint restorer with them of the liberty of his country. Thus did Brutus save Antony's life. But he, in the general consternation, put himself into a plebeian habit, and fled. But Brutus and his party marched up to the capitol, in their way showing their hands all bloody, and their naked swords, and proclaiming liberty to the people. At first all places were filled with cries and shouts; and the wild running to and fro, occasioned by the sudden surprise and passion that every one was in, increased the tumult in the city. But no other bloodshed following, and no plundering of the goods in the streets, the senators and many of the people took courage and went up to the men in the capitol; and a multitude being gathered together, Brutus made an oration to them, very popular, and proper for the state that affairs were then in. Therefore, when they applauded his speech, and cried out to him to come down, they all took confidence and descended into the forum; the rest promiscuously mingled with one another, but many of the most eminent persons, attending Brutus, conducted him in the midst of them with great honour from the capitol, and placed him in the rostra. At the sight of Brutus, the crowd, though consisting of a confused mixture and all disposed to make a tumult, were struck with reverence, and expected what he would say with order and with silence, and when he began to speak, heard him with quiet and attention

But that all were not pleased with this action they plainly showed when, Cinna beginning to speak and accuse Cæsar, they broke out into a sudden rage, and railed at him in such language that the whole party thought fit again to withdraw to the capitol. And there Brutus, expecting to be besieged, dismissed the most eminent of those that had accompanied them thither, not thinking it just that they who were not partakers of the fact should share in the danger.

But the next day, the senate being assembled in the temple of the Earth, and Antony and Plancus and Cicero having made orations recommending concord in general and an act of oblivion, it was decreed that the men should not only be put out of all fear or danger, but that the consuls should see what honours and dignities were proper to be conferred upon them. After which done, the senate broke up; and, Antony having sent his son as an hostage to the capitol, Brutus and his company came down, and mutual salutes and invitations passed amongst them, the whole of them being gathered together. Antony invited and entertained Cassius, Lepidus did the same to Brutus, and the rest were invited and entertained by others, as each of them had acquaintance or friends. And as soon as it was day, the senate met again, and voted thanks to Antony for having stifled the beginning of a civil war; afterwards Brutus and his associates that were present received encomiums, and had provinces assigned and distributed among them. Crete was allotted to Brutus, Africa to Cassius, Asia to Trebonius, Bithynia to Cimber, and to the other Brutus Gaul about the Po.

After these things, they began to consider of Cæsar's will, and the ordering of his funeral. Antony desired that the will might be read, and that the body should not have a private or dishonourable interment, lest that should further exasperate the people. This Cassius violently opposed, but Brutus yielded to it, and gave leave; in which he seems to have a second time committed a fault. For as before in sparing the life of Antony he could not be without some blame from his party, as thereby setting up against the conspiracy a dangerous and difficult enemy, so now, in suffering him to have the ordering of the funeral, he fell into a total and irrevocable error. For first, it appearing by the will that Cæsar had bequeathed to the Roman people seventy-five drachmas a man, and given to the public his gardens beyond

Tiber (where now the temple of Fortune stands), the whole city was fired with a wonderful affection for him, and a passionate sense of the loss of him. And when the body was brought forth into the forum, Antony, as the custom was, making a funeral oration in the praise of Cæsar, and finding the multitude moved with his speech, passing into the pathetic tone, unfolded the bloody garment of Cæsar, showed them in how many places it was pierced, and the number of his wounds. Now there was nothing to be seen but confusion, some cried out to kill the murderers, others (as was formerly done when Clodius led the people) tore away the benches and tables out of the shops round about, and, heaping them altogether, built a great funeral pile, and having put the body of Cæsar upon it, set it on fire, the spot where this was done being moreover surrounded with a great many temples and other consecrated places, so that they seemed to burn the body in a kind of sacred solemnity. As soon as the fire flamed out, the multitude, flocking in some from one part and some from another, snatched the brands that were half burnt out of the pile, and ran about the city to fire the houses of the murderers of Cæsar. But they, having beforehand well fortified themselves, repelled this danger.

There was, however, a kind of poet, one Cinna, not at all concerned in the guilt of the conspiracy, but on the contrary one of Cæsar's friends. This man dreamed that he was invited to supper by Cæsar, and that he declined to go, but that Cæsar entreated and pressed him to it very earnestly; and at last, taking him by the hand, led him into a very deep and dark place, whither he was forced against his will to follow in great consternation and amazement. After this vision, he had a fever the most part of the night; nevertheless in the morning, hearing that the body of Cæsar was to be carried forth to be interred, he was ashamed not to be present at the solemnity, and came abroad and joined the people, when they were already infuriated by the speech of Antony. And perceiving him, and taking him not for that Cinna who indeed he was, but for him that a little before in a speech to the people had reproached and inveighed against Cæsar, they fell upon him and tore him to pieces.

This action chiefly, and the alteration that Antony had wrought, so alarmed Brutus and his party that for their safety they retired from the city. The first stay they made was at An-

tium, with a design to return again as soon as the fury of the people had spent itself and was abated, which they expected would soon and easily come to pass in an unsettled multitude, apt to be carried away with any sudden and impetuous passion, especially since they had the senate favourable to them; which, though it took no notice of those that had torn Cinna to pieces, yet made a strict search and apprehended in order to punishment those that had assaulted the houses of the friends of Brutus and Cassius. By this time, also, the people began to be dissatisfied with Antony, who they perceived was setting up a kind of monarchy for himself; they longed for the return of Brutus, whose presence they expected and hoped for at the games and spectacles which he, as prætor, was to exhibit to the public. But he, having intelligence that many of the old soldiers that had borne arms under Cæsar, by whom they had had lands and cities given them, lay in wait for him, and by small parties at a time had stolen into the city, would not venture to come himself; however, in his absence there were most magnificent and costly shows exhibited to the people; for, having brought up a great number of all sorts of wild beasts, he gave order that not any of them should be returned or saved, but that all should be spent freely at the public spectacles. He himself made a journey to Naples to procure a considerable number of players, and hearing of one Canutius that was very much praised for his acting upon the stage, he wrote to his friends to use all their entreaties to bring him to Rome (for, being a Grecian, he could not be compelled); he wrote also to Cicero, begging him by no means to omit being present at the shows.

This was the posture of affairs when another sudden alteration was made upon the young Cæsar's coming to Rome. He was son to the niece of Cæsar, who adopted him, and left him his heir by his will. At the time when Cæsar was killed, he was following his studies at Apollonia, where he was expecting also to meet Cæsar on his way to the expedition which he had determined on against the Parthians; but, hearing of his death, he immediately came to Rome, and to ingratiate himself with the people, taking upon himself the name of Cæsar, and punctually distributing among the citizens the money that was left them by the will, he soon got the better of Antony; and by money and largesses, which he liberally dispersed amongst the soldiers, he gathered together and brought over to his party a great number of those

that had served under Cæsar. Cicero himself, out of the hatred which he bore to Antony, sided with young Cæsar; which Brutus took so ill that he treated with him very sharply in his letters, telling him that he perceived Cicero could well enough endure a tyrant, but was afraid that he who hated him should be the man; that in writing and speaking so well of Cæsar, he showed that his aim was to have an easy slavery. "But our forefathers," said Brutus, "could not brook even gentle masters." Further he added, that for his own part he had not as yet fully resolved whether he should make war or peace; but that as to one point he was fixed and settled, which was, never to be a slave; that he wondered Cicero should fear the dangers of a civil war, and not be much more afraid of a dishonourable and infamous peace; that the very reward that was to be given him for subverting Antony's tyranny was the privilege of establishing Cæsar as tyrant in his place. This is the tone of Brutus's first letters to Cicero.

The city being now divided into two factions, some betaking themselves to Cæsar and others to Antony, the soldiers selling themselves, as it were, by public outcry, and going over to him that would give them most, Brutus began to despair of any good event of such proceedings, and, resolving to leave Italy, passed by land through Lucania and came to Elea by the seaside. From hence it was thought convenient that Porcia should return to Rome. She was overcome with grief to part from Brutus, but strove as much as was possible to conceal it; but, in spite of all her constancy, a picture which she found there accidentally betrayed it. It was a Greek subject, Hector parting from Andromache when he went to engage the Greeks, giving his young son Astyanax into her arms, and she fixing her eyes upon him. When she looked at this piece, the resemblance it bore to her own condition made her burst into tears, and several times a day she went to see the picture, and wept before it. Upon this occasion, when Acilius, one of Brutus's friends, repeated out of Homer the verses, where Andromache speaks to Hector:—

"But Hector, you
To me are father and are mother too,
My brother, and my loving husband true."

Brutus, smiling, replied, "But I must not answer Porcia, as Hector did Andromache:—

"Mind you your loom, and to your maids give law."

"For though the natural weakness of her body hinders her from doing what only the strength of men can perform, yet she has a mind as valiant and as active for the good of her country as the best of us." This narrative is in the memoirs of Brutus written by Bibulus, Porcia's son.

Brutus took ship from hence, and sailed to Athens, where he was received by the people with great demonstrations of kindness, expressed in their acclamation and the honours that were decreed him. He lived there with a private friend, and was a constant auditor of Theomnestus, the Academic, and Cratippus, the Peripatetic, with whom he so engaged in philosophical pursuits that he seemed to have laid aside all thoughts of public business, and to be wholly at leisure for study. But all this while, being unsuspected, he was secretly making preparations for war; in order to which he sent Herostratus into Macedonia to secure the commanders there to his side, and he himself won over and kept at his disposal all the young Romans that were then students at Athens. Of this number was Cicero's son whom he everywhere highly extols, and says that whether sleeping or waking he could not choose but admire a young man of so great a spirit and such a hater of tyranny.

At length he began to act openly, and to appear in public business, and, being informed that there were several Roman ships full of treasure that in their course from Asia were to come that way, and that they were commanded by one of his friends, he went to meet him about Carystus. Finding him there, and having persuaded him to deliver up the ships, he made a more than usually splendid entertainment, for it happened also to be his birthday. Now when they came to drink, and were filling their cups with hopes for victory to Brutus and liberty to Rome, Brutus, to animate them the more, called for a larger bowl, and holding it in his hand, on a sudden, upon no occasion or forethought, pronounced aloud this verse:—

"But fate my death and Leto's son have wrought."

And some writers add that in the last battle which he fought at Philippi, the word that he gave to his soldiers was Apollo, and from thence conclude that this sudden unaccountable exclamation of his was a presage of the overthrow that he suffered there.

Antistius, the commander of these ships, at his parting, gave

him fifty thousand myriads of the money that he was conveying to Italy; and all the soldiers yet remaining of Pompey's army, who after their general's defeat wandered about Thessaly, readily and joyfully flocked together to join him. Besides this, he took from Cinna five hundred horse that he was carrying to Dolabella into Asia. After that, he sailed to Demetrias, and there seized a great quantity of arms that had been provided by the command of the deceased Cæsar for the Parthian war, and were now to be sent to Antony. Then Macedonia was put into his hands and delivered up by Hortensius the prætor, and all the kings and potentates round about came and offered their services. So when news was brought that Caius, the brother of Antony, having passed over from Italy, was marching on directly to join the forces that Vatinius commanded in Dyrrhachium and Apollonia, Brutus resolved to anticipate him, and to seize them first, and in all haste moved forwards with those that he had about him. His march was very difficult, through rugged places and in a great snow, but so swift that he left those that were to bring his provisions for the morning meal a great way behind. And now, being very near to Dyrrhachium, with fatigue and cold he fell into the distemper called Bulimia. This is a disease that seizes both men and cattle after much labour, and especially in a great snow; whether it is caused by the natural heat when the body is seized with cold, being forced all inwards, and consuming at once all the nourishment laid in, or whether the sharp and subtle vapour which comes from the snow as it dissolves cuts the body, as it were, and destroys the heat which issues through the pores; for the sweatings seem to arise from the heat meeting with the cold, and being quenched by it on the surface of the body. But this I have in another place discussed more at large.

Brutus growing very faint, and there being none in the whole army that had anything for him to eat, his servants were forced to have recourse to the enemy, and, going as far as to the gates of the city, begged bread of the sentinels that were upon duty. As soon as they heard of the condition of Brutus, they came themselves, and brought both meat and drink along with them; in return for which Brutus, when he took the city, showed the greatest kindness, not to them only, but to all the inhabitants, for their sakes. Caius Antonius, in the meantime, coming to Apollonia, summoned all the soldiers that were near that city

to join him there; but finding that they nevertheless went all to Brutus, and suspecting that even those of Apollonia were inclined to the same party, he quitted that city, and came to Buthrotum, having first lost three cohorts of his men, that in their march thither were cut to pieces by Brutus. After this, attempting to make himself master of some strong places about Byllis which the enemy had first seized, he was overcome in a set battle by young Cicero, to whom Brutus gave the command, and whose conduct he made use of often and with much success. Caius himself was surprised in a marshy place, at a distance from his support; and Brutus having him in his power would not suffer his soldiers to attack, but manœuvring about the enemy with his horse, gave command that none of them should be killed, for that in a little time they would all be of his side; which accordingly came to pass, for they surrendered both themselves and their general. So that Brutus had by this time a very great and considerable army. He showed all marks of honour and esteem to Caius for a long time, and left him the use of the ensigns of his office, though, as some report, he had several letters from Rome, and particularly from Cicero, advising him to put him to death. But at last, perceiving that he began to corrupt his officers, and was trying to raise a mutiny amongst the soldiers, he put him aboard a ship and kept him close prisoner. In the meantime, the soldiers that had been corrupted by Caius retired to Apollonia, and sent word to Brutus, desiring him to come to them thither. He answered that this was not the custom of the Romans, but that it became those who had offended to come themselves to their general and beg forgiveness of their offences; which they did, and accordingly received their pardon.

As he was preparing to pass into Asia, tidings reached him of the alteration that had happened at Rome; where the young Cæsar, assisted by the senate, in opposition to Antony, and having driven his competitor out of Italy had begun himself to be very formidable, suing for the consulship contrary to law, and maintaining large bodies of troops of which the commonwealth had no manner of need. And then, perceiving that the senate, dissatisfied with the proceedings, began to cast their eyes abroad upon Brutus, and decreed and confirmed the government of several provinces to him, he had taken the alarm. Therefore despatching messengers to Antony, he desired that there might

be a reconciliation, and a friendship between them. Then, drawing all his forces about the city, he made himself to be chosen consul, though he was but a boy, being scarce twenty years old, as he himself writes in his memoirs. At the first entry upon the consulship he immediately ordered a judicial process to be issued out against Brutus and his accomplices for having murdered a principal man of the city, holding the highest magistracies of Rome, without being heard or condemned; and appointed Lucius Cornificus to accuse Brutus, and Marcus Agrippa to accuse Cassius. None appearing to the accusation, the judges were forced to pass sentence and condemn them both. It is reported that when the crier from the tribunal, as the custom was, with a loud voice cried Brutus to appear, the people groaned audibly, and the noble citizens hung down their heads for grief. Publicus Silicius was seen to burst out into tears, which was the cause that not long after he was put down in the list of those that were proscribed. After this, the three men, Cæsar, Antony, and Lepidus, being perfectly reconciled, shared the provinces among themselves, and made up the catalogue of proscription, wherein were set those that were designed for slaughter, amounting to two hundred men, in which number Cicero was slain.

The news being brought to Brutus in Macedonia, he was under a compulsion, and sent orders to Hortensius that he should kill Caius Antonius in revenge of the death of Cicero his friend, and Brutus his kinsman, who also was proscribed and slain. Upon this account it was that Antony, having afterwards taken Hortensius in the battle of Philippi, slew him upon his brother's tomb. But Brutus expresses himself as more ashamed for the cause of Cicero's death than grieved for the misfortune of it, and says he cannot help accusing his friends at Rome, that they were slaves more through their own doing than that of those who now were their tyrants; they could be present and see and yet suffer those things which even to hear related ought to them to have been insufferable.

Having made his army, that was already very considerable, pass into Asia, he ordered a fleet to be prepared in Bithynia and about Cyzicus. But going himself through the country by land, he made it his business to settle and confirm all the cities, and gave audience to the princes of the parts through which he passed. And he sent orders into Syria to Cassius to come to him,

and leave his intended journey into Egypt; letting him understand that it was not to gain an empire for themselves, but to free their country, that they went thus wandering about and had got an army together whose business it was to destroy the tyrants; that therefore, if they remembered and resolved to persevere in their first purpose, they ought not to be too far from Italy, but make what haste they could thither, and endeavour to relieve their fellow-citizens from oppression.

Cassius obeyed his summons, and returned, and Brutus went to meet him; and at Smyrna they met, which was the first time they had seen one another since they parted at the Piræus in Athens, one for Syria, and the other for Macedonia. They were both extremely joyful and had great confidence of their success at the sight of the forces that each of them had got together, since they who had fled from Italy, like the most despicable exiles, without money, without arms, without a ship or a soldier or a city to rely on, in a little time after had met together so well furnished with shipping and money, and an army both of horse and foot, that they were in a condition to contend for the empire of Rome.

Cassius was desirous to show no less respect and honour to Brutus than Brutus did to him; but Brutus was still beforehand with him, coming for the most part to him, both because he was the elder man, and of a weaker constitution than himself. Men generally reckoned Cassius a very expert soldier, but of a harsh and angry nature, and one that desired to command rather by fear than love, though, on the other side, among his familiar acquaintance he would easily give way to jesting and play the buffoon. But Brutus, for his virtue, was esteemed by the people, beloved by his friends, admired by the best men, and hated not by his enemies themselves. For he was a man of a singularly gentle nature, of a great spirit, insensible of the passions of anger or pleasure or covetousness; steady and inflexible to maintain his purpose for what he thought right and honest. And that which gained him the greatest affection and reputation was the entire faith in his intentions. For it had not ever been supposed that Pompey the Great himself, if he had overcome Cæsar, would have submitted his power to the laws, instead of taking the management of the state upon himself, soothing the people with the specious name of consul or dictator, or some other

milder title than king. And they were well persuaded that Cassius, being a man governed by anger and passion, and carried often, for his interests's sake, beyond the bounds of justice, endured all these hardships of war and travel and danger most assuredly to obtain dominion to himself, and not liberty to the people. And as for the former disturbers of the peace of Rome, whether a Cinna, a Marius, or a Carbo, it is manifest that they, having set their country as a stake for him that should win, did almost own in express terms that they fought for empire. But even the enemies of Brutus did not, they tell us, lay this accusation to his charge; nay, many heard Antony himself say that Brutus was the only man that conspired against Cæsar out of a sense of the glory and the apparent justice of the action, but that all the rest rose up against the man himself, from private envy and malice of their own. And it is plain by what he writes himself, that Brutus did not so much rely upon his forces, as upon his own virtue. For thus he speaks in a letter to Atticus, shortly before he was to engage with the enemy: that his affairs were in the best state of fortune that he could wish; for that either he should overcome, and restore liberty to the people of Rome, or die, and be himself out of the reach of slavery; that other things being certain and beyond all hazard, one thing was yet in doubt, whether they should live or die free men. He adds further, that Mark Antony had received a just punishment for his folly, who, when he might have been numbered with Brutus and Cassius and Cato, would join himself to Octavius; that though they should not now be both overcome, they soon would fight between themselves. And in this he seems to have been no ill prophet.

Now when they were at Smyrna, Brutus desired of Cassius that he might have part of the great treasure that he had heaped up, because all his own was expended in furnishing out such a fleet of ships as was sufficient to keep the whole interior sea in their power. But Cassius's friends dissuaded him from this; "for," said they, "it is not just that the money which you with so much parsimony keep, and with so much envy have got, should be given to him to be disposed of in making himself popular, and gaining the favour of the soldiers." Notwithstanding this, Cassius gave him a third part of all that he had; and then they parted each to their several commands. Cassius, having taken

Rhodes, behaved himself there with no clemency; though at his first entry, when some had called him lord and king, he answered that he was neither king nor lord, but the destroyer and punisher of a king and lord. Brutus, on the other part, sent to the Lycians to demand from them a supply of money and men, but Laocrates, their popular leader, persuaded the cities to resist, and they occupied several little mountains and hills with a design to hinder Brutus's passage. Brutus at first sent out a party of horse which, surprising them as they were eating, killed six hundred of them, and afterward, having taken all their small towns and villages round about, he set all his prisoners free without ransom, hoping to win the whole nation by good-will. But they continued obstinate, taking in anger what they had suffered, and despising his goodness and humanity; until, having forced the most warlike of them into the city of Xanthus, he besieged them there. They endeavoured to make their escape by swimming and diving through the river that flows by the town, but were taken by nets let down for that purpose in the channel, which had little bells at the top, which gave present notice of any that were taken in them. After that, they made a sally in the night, and seizing several of the battering engines, set them on fire; but being perceived by the Romans, were beaten back to their walls, and there being a strong wind, it carried the flames to the battlements of the city with such fierceness that several of the adjoining houses took fire. Brutus, fearing lest the whole city should be destroyed, commanded his own soldiers to assist and quench the fire.

But the Lycians were on a sudden possessed with a strange and incredible desperation; such a frenzy as cannot be better expressed than by calling it a violent appetite to die, for both women and children, the bondman and the free, those of all ages and of all conditions strove to force away the soldiers that came in to their assistance from the walls; and themselves gathering together reeds and wood, and whatever combustible matter they found, spread the fire over the whole city, feeding it with whatever fuel they could, and by all possible means exciting its fury, so that the flame, having dispersed itself and encircled the whole city, blazed out in so terrible a manner that Brutus, extremely afflicted at their calamity, got on horseback and rode round the walls, earnestly desirous to preserve the city,

and stretching forth his hands to the Xanthians, begged of them that they would spare themselves and save the town. Yet none regarded his entreaties, but, by all manner of ways, strove to destroy themselves; not only men and women, but even boys and little children, with a hideous outcry, leaped some into the fire, others from the walls, others fell upon their parents' swords, baring their throats and desiring to be struck. After the destruction of the city, there was found a woman who had hanged herself with her young child hanging from her neck, and the torch in her hand with which she had fired her own house.

It was so tragical a sight that Brutus could not endure to see it, but wept at the very relation of it and proclaimed a reward to any soldier that could save a Xanthian. And it is said that an hundred and fifty only were found, to have their lives saved against their wills. Thus the Xanthians after a long space of years, the fated period of their destruction having, as it were, run its course, repented by their desperate deed the former calamity of their forefathers, who after the very same manner in the Persian war had fired their city and destroyed themselves.

Brutus, after this, finding the Patareans resolved to make resistance and hold out their city against him, was very unwilling to besiege it, and was in great perplexity lest the same frenzy might seize them too. But having in his power some of their women, who were his prisoners, he dismissed them all without any ransom; who, returning and giving an account to their husbands and fathers, who were of the greatest rank, what an excellent man Brutus was, how temperate and how just, persuaded them to yield themselves and put their city into his hands. From this time all the cities round about came into his power, submitting themselves to him, and found him good and merciful even beyond their hopes. For though Cassius at the same time had compelled the Rhodians to bring in all the silver and gold that each of them privately was possessed of, by which he raised a sum of eight thousand talents, and besides this had condemned the public to pay the sum of five hundred talents more, Brutus, not having taken above a hundred and fifty talents from the Lycians, and having done them no other manner of injury, parted from thence with his army to go into Ionia.

Through the whole course of this expedition, Brutus did many memorable acts of justice in dispensing rewards and punishments

to such as had deserved either; but one in particular I will relate, because he himself, and all the noblest Romans, were gratified with it above all the rest. When Pompey the Great, being overthrown from his great power by Cæsar, had fled to Egypt, and landed near Pelusium, the protectors of the young king consulted among themselves what was fit to be done on that occasion, nor could they all agree in the same opinion, some being for receiving him, others for driving him from Egypt. But Theodotus, a Chian by birth, and then attending upon the king as a paid teacher of rhetoric, and for want of better men admitted into the council, undertook to prove to them that both parties were in the wrong, those that counselled to receive Pompey, and those that advised to send him away; that in their present case one thing only was truly expedient, to seize him and to kill him; and ended his argument with the proverb, that "dead men don't bite." The council agreed to his opinion, and Pompey the Great (an example of incredible and unforeseen events) was slain, as the sophister himself had the impudence to boast, through the rhetoric and cleverness of Theodotus. Not long after, when Cæsar came to Egypt, some of the murderers received their just reward and suffered the evil death they deserved. But Theodotus, though he had borrowed on from fortune a little further time for a poor, despicable, and wandering life, yet did not lie hid from Brutus as he passed through Asia; but being seized by him and executed, had his death made more memorable than was his life.

About this time, Brutus sent to Cassius to come to him at the city of Sardis, and, when he was on his journey, went forth with his friends to meet him; and the whole army in array saluted each of them with the name of Imperator. Now (as it usually happens in business of great concern, and where many friends and many commanders are engaged), several jealousies of each other and matters of private accusation having passed between Brutus and Cassius, they resolved, before they entered upon any other business, immediately to withdraw into some apartment; where, the door being shut and they two alone, they began first to expostulate, then to dispute hotly, and accuse each other; and finally were so transported into passion as to fall to hard words, and at last burst out into tears. Their friends who stood without were amazed, hearing them loud and angry, and feared lest some mischief might follow, but yet durst not interrupt

them, being commanded not to enter the room. However, Marcus Favonius, who had been an ardent admirer of Cato, and, not so much by his learning or wisdom as by his wild, vehement manner, maintained the character of a philosopher, was rushing in upon them, but was hindered by the attendants. But it was a hard matter to stop Favonius, wherever his wildness hurried him; for he was fierce in all his behaviour, and ready to do anything to get his will. And though he was a senator, yet, thinking that one of the least of his excellences, he valued himself more upon a sort of cynical liberty of speaking what he pleased, which sometimes, indeed, did away with the rudeness and unseasonableness of his addresses with those that would interpret it in jest. This Favonius, breaking by force through those that kept the doors, entered into the chamber, and with a set voice declaimed the verses that Homer makes Nestor use—

“Be ruled, for I am older than ye both.”

At this Cassius laughed; but Brutus thrust him out, calling him impudent dog and counterfeit Cynic; but yet for the present they let it put an end to their dispute, and parted. Cassius made a supper that night, and Brutus invited the guests; and when they were set down, Favonius, having bathed, came in among them. Brutus called out aloud and told him he was not invited, and bade him go to the upper couch; but he violently thrust himself in, and lay down on the middle one; and the entertainment passed in sportive talk, not wanting either wit or philosophy.

The next day after, upon the accusation of the Sardians, Brutus publicly disgraced and condemned Lucius Pella, one that had been censor of Rome, and employed in offices of trust by himself, for having embezzled the public money. This action did not a little vex Cassius; for but a few days before, two of his own friends being accused of the same crime, he only admonished them in private, but in public absolved them, and continued them in his service; and upon this occasion he accused Brutus of too much rigour and severity of justice in a time which required them to use more policy and favour. But Brutus bade him remember the Ides of March, the day when they killed Cæsar, who himself neither plundered nor pillaged mankind, but was only the support and strength of those that

did; and bade him consider that if there was any colour for justice to be neglected, it had been better to suffer the injustice of Cæsar's friends than to give impunity to their own; "for then," said he, "we would have been accused of cowardice only; whereas now we are liable to the accusation of injustice, after all our pain and dangers which we endure." By which we may perceive what was Brutus's purpose, and the rule of his actions.

About the time that they were going to pass out of Asia into Europe, it is said that a wonderful sign was seen by Brutus. He was naturally given to much watching, and by practice and moderation in his diet had reduced his allowance of sleep to a very small amount of time. He never slept in the daytime, and in the night then only when all his business was finished, and when, every one else being gone to rest, he had nobody to discourse with him. But at this time, the war being begun, having the whole state of it to consider, and being solicitous of the event, after his first sleep, which he let himself take after his supper, he spent all the rest of the night in settling his most urgent affairs; which if he could dispatch early and so make a saving of any leisure, he employed himself in reading until the third watch, at which time the centurions and tribunes were used to come to him for orders. Thus one night before he passed out of Asia, he was very late all alone in his tent, with a dim light burning by him, all the rest of the camp being hushed and silent; and reasoning about something with himself and very thoughtful, he fancied some one came in, and, looking up towards the door, he saw a terrible and strange appearance of an unnatural and frightful body standing by him without speaking. Brutus boldly asked it, "What are you, of men or gods, and upon what business come to me?" The figure answered, "I am your evil genius, Brutus; you shall see me at Philippi." To which Brutus, not at all disturbed, replied, "Then I shall see you."

As soon as the apparition vanished, he called his servants to him, who all told him that they had neither heard any voice nor seen any vision. So then he continued watching till the morning, when he went to Cassius, and told him of what he had seen. He, who followed the principles of Epicurus's philosophy, and often used to dispute with Brutus concerning matters of this nature, spoke to him thus upon this occasion:

"It is the opinion of our sect, Brutus, that not all that we feel or see is real and true; but that the sense is a most slippery and deceitful thing, and the mind yet more quick and subtle to put the sense in motion and affect it with every kind of change upon no real occasion of fact; just as an impression is made upon wax; and the soul of man, which has in itself both what imprints, and what is imprinted on, may most easily, by its own operations, produce and assume every variety of shape and figure. This is evident from the sudden changes of our dreams; in which the imaginative principle, once started by any trifling matter, goes through a whole series of most diverse emotions and appearances. It is its nature to be ever in motion, and its motion is fantasy or conception. But besides all this, in your case, the body, being tired and distressed with continual toil, naturally works upon the mind and keeps it in an excited and unusual condition. But that there should be any such thing as supernatural beings, or, if there were, that they should have human shape or voice or power that can reach to us, there is no reason for believing; though I confess I could wish that there were such beings, that we might not rely upon our arms only, and our horses and our navy, all which are so numerous and powerful, but might be confident of the assistance of gods also, in this our most sacred and honourable attempt." With such discourses as these Cassius soothed the mind of Brutus. But just as the troops were going on board, two eagles flew and lighted on the first two ensigns, and crossed over the water with them, and never ceased following the soldiers and being fed by them till they came to Philippi, and there, but one day before the fight, they both flew away.

Brutus had already reduced most of the places and people of these parts; but they now marched on as far as to the coast opposite Thasos, and, if there were any city or man of power that yet stood out, brought them all to subjection. At this point Norbanus was encamped, in a place called the Straits, near Symbolum. Him they surrounded in such sort that they forced him to dislodge and quit the place; and Norbanus narrowly escaped losing his whole army, Cæsar by reason of sickness being too far behind; only Antony came to his relief with such wonderful swiftness that Brutus and those with him did not believe when they heard he was come. Cæsar came up ten days after,

and encamped over against Brutus, and Antony over against Cassius.

The space between the two armies is called by the Romans the *Campi Philippi*. Never had two such large Roman armies come together to engage each other. That of Brutus was somewhat less in number than that of Cæsar, but in the splendour of the men's arms and richness of their equipage it wonderfully exceeded; for most of their arms were of gold and silver, which Brutus had lavishly bestowed among them. For though in other things he had accustomed his commanders to use all frugality and self-control, yet he thought that the riches which soldiers carried about them in their hands and on their bodies would add something of spirit to those that were desirous of glory, and would make those that were covetous and lovers of gain fight the more valiantly to preserve the arms which were their estate.

Cæsar made a view and lustration of his army within his trenches, and distributed only a little corn and but five drachmas to each soldier for the sacrifice they were to make. But Brutus, either pitying this poverty, or disdaining this meanness of spirit in Cæsar, first, as the custom was, made a general muster and lustration of the army in the open field, and then distributed a great number of beasts for sacrifice to every regiment, and fifty drachmas to every soldier; so that in the love of his soldiers and their readiness to fight for him Brutus had much the advantage. But at the time of lustration it is reported that an unlucky omen happened to Cassius; for his lictor, presenting him with a garland that he was to wear at sacrifice, gave it him the wrong way up. Further, it is said that some time before, at a certain solemn procession, a golden image of Victory, which was carried before Cassius, fell down by a slip of him that carried it. Besides this there appeared many birds of prey daily about the camp, and swarms of bees were seen in a place within the trenches, which place the soothsayers ordered shut out from the camp, to remove the superstition which insensibly began to infect even Cassius himself and shake him in his Epicurean philosophy, and had wholly seized and subdued the soldiers; from whence it was that Cassius was reluctant to put all to the hazard of a present battle, but advised rather to draw out the war until further time, considering that they were

stronger in money and provisions, but in numbers of men and arms inferior. But Brutus, on the contrary, was still, as formerly, desirous to come with all speed to the decision of a battle; that so he might either restore his country to her liberty, or else deliver from their misery all those numbers of people whom they harassed with the expenses and the service and exactions of the war. And finding also his light-horse in several skirmishes still to have had the better, he was the more encouraged and resolved; and some of the soldiers having deserted and gone to the enemy, and others beginning to accuse and suspect one another, many of Cassius's friends in the council changed their opinions to that of Brutus. But there was one of Brutus's party, named Attellius, who opposed his resolution, advising rather that they should tarry over the winter. And when Brutus asked him in how much better a condition he hoped to be a year after, his answer was, "If I gain nothing else, yet I shall live so much the longer." Cassius was much displeased at this answer; and among the rest, Attellius was had in much disesteem for it. And so it was presently resolved to give battle the next day.

Brutus that night at supper showed himself very cheerful and full of hope, and reasoned on subjects of philosophy with his friends, and afterwards went to his rest. But Messala says that Cassius supped privately with a few of his nearest acquaintance, and appeared thoughtful and silent, contrary to his temper and custom; that after supper he took him earnestly by the hand, and speaking to him, as his manner was when he wished to show affection, in Greek, said, "Bear witness for me, Messala, that I am brought into the same necessity as Pompey the Great was before me, of hazarding the liberty of my country upon one battle; yet ought we to be of courage, relying on our good fortune, which it were unfair to mistrust, though we take evil counsels." These, Messala says, were the last words that Cassius spoke before he bade him farewell; and that he was invited to sup with him the next night, being his birthday.

As soon as it was morning, the signal of battle, the scarlet coat, was set out in Brutus's and Cassius's camps, and they themselves met in the middle space between their two armies. There Cassius spoke thus to Brutus: "Be it as we hope, O Brutus, that this day we may overcome, and all the rest of our time may live a happy life together; but since the greatest of human con-

cerns are the most uncertain, and since it may be difficult for us ever to see one another again, if the battle should go against us, tell me, what is your resolution concerning flight and death?" Brutus answered, "When I was young, Cassius, and unskilful in affairs, I was led, I know not how, into uttering a bold sentence in philosophy, and blamed Cato for killing himself, as thinking it an irreligious act, and not a valiant one among men, to try to evade the divine course of things, and not fearlessly to receive and undergo the evil that shall happen, but run away from it. But now in my own fortunes I am of another mind; for if Providence shall not dispose what we now undertake according to our wishes, I resolve to put no further hopes or warlike preparations to the proof, but will die contented with my fortune. For I already have given up my life to my country on the Ides of March; and have lived since then a second life for her sake, with liberty and honour." Cassius at these words smiled, and, embracing Brutus, said, "With these resolutions let us go on upon the enemy; for either we ourselves shall conquer, or have no cause to fear those that do." After this they discoursed among their friends about the ordering of the battle; and Brutus desired of Cassius that he might command the right wing, though it was thought that this was more fit for Cassius, in regard both of his age and his experience. Yet even in this Cassius complied with Brutus, and placed Messala with the valiantest of all his legions in the same wing, so Brutus immediately drew out his horse, excellently well equipped, and was not long in bringing up his foot after them.

Antony's soldiers were casting trenches from the marsh by which they were encamped across the plain, to cut off Cassius's communications with the sea. Cæsar was to be at hand with his troops to support them, but he was not able to be present himself, by reason of his sickness; and his soldiers, not much expecting that the enemy would come to a set battle, but only make some excursions with their darts and light arms to disturb the men at work in the trenches, and not taking notice of the troops drawn up against them ready to give battle, were amazed when they heard the confused and great outcry that came from the trenches. In the meanwhile Brutus had sent his tickets, in which was the word of battle, to the officers; and himself riding about to all the troops, encouraged the soldiers;

but there were but few of them that understood the word before they engaged; the most of them, not staying to have it delivered to them, with one impulse and cry ran upon the enemy. This disorder caused an unevenness in the line, and the legions got severed and divided one from another; that of Messala first, and afterwards the other adjoining, went beyond the left wing of Cæsar; and having just touched the extremity, without slaughtering any great number, passing around that wing, fell directly into Cæsar's camp. Cæsar himself, as his own memoirs tell us, had but just before been conveyed away, Marcus Artorius, one of his friends, having had a dream bidding Cæsar be carried out of the camp. And it was believed that he was slain; for the soldiers had pierced his litter, which was left empty, in many places with their darts and pikes. There was a great slaughter in the camp that was taken; and two thousand Lacedæmonians that were newly come to the assistance of Cæsar were all cut off together.

The rest of the army, that had not gone round, but had engaged the front, easily overthrew them, finding them in great disorder, and slew upon the place three legions; and being carried on with the stream of victory, pursuing those that fled, fell into the camp with them, Brutus himself being there. But they that were conquered took the advantage in their extremity of what the conquerors did not consider. For they fell upon that part of the main body which had been left exposed and separated, where the right wing had broke off from them and hurried away in the pursuit; yet they could not break into the midst of their battle, but were received with strong resistance and obstinacy. Yet they put to flight the left wing, where Cassius commanded, being in great disorder, and ignorant of what had passed on the other wing; and pursuing them to their camp, they pillaged and destroyed it, neither of their generals being present; for Antony, they say, to avoid the fury of the first onset, had retired into the marsh that was hard by; and Cæsar was nowhere to be found after his being conveyed out of the tents; though some of the soldiers showed Brutus their swords bloody, and declared that they had killed him, describing his person and his age. By this time also the centre of Brutus's battle had driven back their opponents with great slaughter; and Brutus was everywhere plainly conqueror, as on

the other side Cassius was conquered. And this one mistake was the ruin of their affairs, that Brutus did not come to the relief of Cassius, thinking, that he, as well as himself, was conqueror; and that Cassius did not expect the relief of Brutus, thinking that he too was overcome. For as a proof that the victory was on Brutus's side, Messala urges his taking three eagles and many ensigns of the enemy without losing any of his own. But now, returning from the pursuit after having plundered Cæsar's camp, Brutus wondered that he could not see Cassius's tent standing high, as it was wont, and appearing above the rest, nor other things appearing as they had been; for they had been immediately pulled down and pillaged by the enemy upon their first falling into the camp. But some that had a quicker and longer sight than the rest acquainted Brutus that they saw a great deal of shining armour and silver targets moving to and fro in Cassius's camp, and that they thought, by their number and the fashion of their armour, they could not be those that they left to guard the camp; but yet that there did not appear so great a number of dead bodies thereabouts as it was probable there would have been after the actual defeat of so many legions. This first made Brutus suspect Cassius's misfortune, and, leaving a guard in the enemy's camp, he called back those that were in the pursuit, and rallied them together to lead them to the relief of Cassius, whose fortune had been as follows.

First, he had been angry at the onset that Brutus's soldiers made, without the word of battle or command to charge. Then, after they had overcome, he was as much displeased to see them rush on to the plunder and spoil, and neglect to surround and encompass the rest of the enemy. Besides this, letting himself act by delay and expectation, rather than command, boldly and with a clear purpose, he got hemmed in by the right wing of the enemy, and, his horse making with all haste their escape and flying towards the sea, the foot also began to give way, which he perceiving laboured as much as ever he could to hinder their flight and bring them back; and, snatching an ensign out of the hand of one that fled, he stuck it at his feet, though he could hardly keep even his own personal guard together. So that at last he was forced to fly with a few about him to a little hill that overlooked the plain. But he himself, being weak-sighted, discovered nothing, only the destruction of his camp, and that

with difficulty. But they that were with him saw a great body of horse moving towards him, the same whom Brutus had sent. Cassius believed these were enemies, and in pursuit of him; however, he sent away Titinius, one of those that were with him, to learn what they were. As soon as Brutus's horse saw him coming, and knew him to be a friend and a faithful servant of Cassius, those of them that were his more familiar acquaintance, shouting out for joy and alighting from their horses, shook hands and embraced him, and the rest rode round about him singing and shouting, through their excess of gladness at the sight of him. But this was the occasion of the greatest mischief that could be. For Cassius really thought that Titinius had been taken by the enemy, and cried out, "Through too much fondness of life, I have lived to endure the sight of my friend taken by the enemy before my face." After which words he retired into an empty tent, taking along with him only Pindarus, one of his freemen, whom he had reserved for such an occasion ever since the disasters in the expedition against the Parthians, when Crassus was slain. From the Parthians he came away in safety; but now, pulling up his mantle over his head, he made his neck bare, and held it forth to Pindarus, commanding him to strike. The head was certainly found lying severed from the body. But no man ever saw Pindarus after, from which some suspected that he had killed his master without his command. Soon after they perceived who the horsemen were, and saw Titinius, crowned with garlands, making what haste he could towards Cassius. But as soon as he understood by the cries and lamentations of his afflicted friends the unfortunate error and death of his general, he drew his sword, and having very much accused and upbraided his own long stay, that had caused it, he slew himself.

Brutus, as soon as he was assured of the defeat of Cassius, made haste to him; but heard nothing of his death till he came near his camp. Then having lamented over his body, calling him "the last of the Romans," it being impossible that the city should ever produce another man of so great a spirit, he sent away the body to be buried at Thasos, lest celebrating his funeral within the camp might breed some disorder. He then gathered the soldiers together and comforted them; and, seeing them destitute of all things necessary, he promised to every man two thousand drachmas in recompense of what he had lost.

They at these words took courage, and were astonished at the magnificence of the gift; and waited upon him at his parting with shouts and praises, magnifying him for the only general of all the four who was not overcome in the battle. And indeed the action itself testified that it was not without reason he believed he should conquer; for with a few legions he overthrew all that resisted him; and if all his soldiers had fought, and the most of them had not passed beyond the enemy in pursuit of the plunder, it is very likely that he had utterly defeated every part of them.

There fell of his side eight thousand men, reckoning the servants of the army, whom Brutus calls Briges; and on the other side, Messala says his opinion is that there were slain about twice that number. For which reason they were more out of heart than Brutus, until a servant of Cassius, named Deme-trius, came in the evening to Antony, and brought to him the garment which he had taken from the dead body, and his sword; at the sight of which they were so encouraged, that, as soon as it was morning, they drew out their whole force into the field, and stood in battle array. But Brutus found both his camps wavering and in disorder; for his own, being filled with prisoners, required a guard more strict than ordinary over them; and that of Cassius was uneasy at the change of general, besides some envy and rancour, which those that were conquered bore to that part of the army which had been conquerors. Wherefore he thought it convenient to put his army in array, but to abstain from fighting. All the slaves that were taken prisoners, of whom there was a great number that were mixed up, not without suspicion, among the soldiers, he commanded to be slain; but of the freemen and citizens, some he dismissed, saying that among the enemy they were rather prisoners than with him, for with them they were captives and slaves, but with him freemen and citizens of Rome. But he was forced to hide and help them to escape privately, perceiving that his friends and officers were bent upon revenge against them. Among the captives there was one Volumnius, a player, and Sacculio, a buffoon; of these Brutus took no manner of notice, but his friends brought them before him and accused them that even then in that condition they did not refrain from their jests and scurrilous language. Brutus, having his mind taken up with other affairs,

said nothing to their accusation; but the judgment of Messala Corvinus was, that they should be whipped publicly upon a stage, and so sent naked to the captains of the enemy, to show them what sort of fellow drinkers and companions they took with them on their campaigns. At this some that were present laughed; and Publius Casca, he that gave the first wound to Cæsar, said, "We do ill to jest and make merry at the funeral of Cassius. But you, O Brutus," he added, "will show what esteem you have for the memory of that general, according as you punish or preserve alive those who will scoff and speak shamefully of him." To this Brutus, in great discomposure, replied, "Why then, Casca, do you ask me about it, and not do yourselves what you think fitting?" This answer of Brutus was taken for his consent to the death of these wretched men; so they were carried away and slain.

After this he gave the soldiers the reward that he had promised them; and having slightly reprovèd them for having fallen upon the enemy in disorder without the word of battle or command, he promised them, that if they behaved themselves bravely in the next engagement, he would give them up two cities to spoil and plunder, Thessalonica and Lacedæmon. This is the one indefensible thing of all that is found fault with in the life of Brutus; though true it may be that Antony and Cæsar were much more cruel in the rewards that they gave their soldiers after victory; for they drove out, one might almost say, all the old inhabitants of Italy, to put their soldiers in possession of other men's lands and cities. But indeed their only design and end in undertaking the war was to obtain dominion and empire, whereas Brutus, for the reputation of his virtue, could not be permitted either to overcome or save himself but with justice and honour, especially after the death of Cassius, who was generally accused of having been his adviser to some things that he had done with less clemency. But now, as in a ship, when the rudder is broken by a storm, the mariners fit and nail on some other piece of wood instead of it, striving against the danger not well, but as well as in that necessity they can, so Brutus, being at the head of so great an army, in a time of such uncertainty, having no commander equal to his need, was forced to make use of those that he had, and to do and to say many things according to their advice; which was, in effect,

whatever might conduce to the bringing of Cassius's soldiers into better order. For they were very headstrong and intractable, bold and insolent in the camp for want of their general, but in the field cowardly and fearful, remembering that they had been beaten.

Neither were the affairs of Cæsar and Antony in any better posture; for they were straitened for provision, and, the camp being in a low ground, they expected to pass a very hard winter. For being driven close upon the marshes, and a great quantity of rain, as is usual in autumn, having fallen after the battle, their tents were all filled with mire and water, which through the coldness of the weather immediately froze. And while they were in this condition, there was news brought to them of their loss at sea. For Brutus's fleet fell upon their ships, which were bringing a great supply of soldiers out of Italy, and so entirely defeated them, that but very few of the men escaped being slain, and they too were forced by famine to feed upon the sails and tackle of the ship. As soon as they heard this, they made what haste they could to come to the decision of a battle, before Brutus should have notice of his good success. For it had so happened that the fight both by sea and land was on the same day, but by some misfortune, rather than the fault of his commanders, Brutus knew not of his victory twenty days after. For had he been informed of this, he would not have been brought to a second battle, since he had sufficient provisions for his army for a long time, and was very advantageously posted, his camp being well sheltered from the cold weather, and almost inaccessible to the enemy, and his being absolute master of the sea, and having at land overcome on that side wherein he himself was engaged, would have made him full of hope and confidence. But it seems the state of Rome not enduring any longer to be governed by many, but necessarily requiring a monarchy, the divine power, that it might remove out of the way the only man that was able to resist him that could control the empire, cut off his good fortune from coming to the ears of Brutus; though it came but a very little too late, for the very evening before the fight, Clodius, a deserter from the enemy, came and announced that Cæsar had received advice of the loss of his fleet, and for that reason was in such haste to come to a battle. But his story met with no credit, nor was he so much as seen by

Brutus, being simply set down as one that had no good information, or invented lies to bring himself into favour.

The same night, they say, the vision appeared again to Brutus, in the same shape that it did before, but vanished without speaking. But Publius Volumnius, a philosopher, and one that had from the beginning borne arms with Brutus, makes no mention of this apparition, but says that the first eagle was covered with a swarm of bees, and that there was one of the captains whose arm of itself sweated oil of roses, and, though they often dried and wiped it, yet it would not cease; and that immediately before the battle, two eagles falling upon each other fought in the space between the two armies, that the whole field kept incredible silence and all were intent upon the spectacle, until at last that which was on Brutus's side yielded and fled. But the story of the Ethiopian is very famous, who, meeting the standard-bearer at the opening the gate of the camp, was cut to pieces by the soldiers, that took it for an ill omen.

Brutus, having brought his army into the field and set them in array against the enemy, paused a long while before he would fight; for as he was reviewing the troops, suspicions were excited and informations laid against some of them. Besides, he saw his horse not very eager to begin the action, and waiting to see what the foot would do. Then suddenly Camalutus, a very good soldier, and one whom for his valour he highly esteemed, riding hard by Brutus himself, went over to the enemy, the sight of which grieved Brutus exceedingly. So that partly out of anger, and partly out of fear of some greater treason and desertion, he immediately drew on his forces upon the enemy, the sun now declining, about three of the clock in the afternoon. Brutus on his side had the better, and pressed hard on the left wing, which gave way and retreated; and the horse too fell in together with the foot, when they saw the enemy in disorder. But the other wing, when the officers extended the line to avoid its being encompassed, the numbers being inferior, got drawn out too thin in the centre, and was so weak here that they could not withstand the charge, but at the first onset fled. After defeating these, the enemy at once took Brutus in the rear, who all the while did all that was possible for an expert general and valiant soldier, doing everything in the peril, by counsel and by hand, that might recover the victory. But that which had been his

superiority in the first fight was to his prejudice in the second. For in the first, that part of the enemy which was beaten was killed on the spot; but of Cassius's soldiers that fled, few had been slain, and those that escaped, daunted with their defeat, infected the other and larger part of the army with their want of spirit and their disorder. Here Marcus, the son of Cato, was slain, fighting and behaving himself with great bravery in the midst of the youth of the highest rank and greatest valour. He would neither fly nor give the least ground, but still fighting and declaring who he was and naming his father's name, he fell upon a heap of dead bodies of the enemy. And of the rest, the bravest were slain in defending Brutus.

There was in the field one Lucilius, an excellent man and a friend of Brutus, who, seeing some barbarian horse taking no notice of any other in the pursuit, but galloping at full speed after Brutus, resolved to stop them, though with the hazard of his life; and, letting himself fall a little behind, he told them that he was Brutus. They believed him the rather, because he prayed to be carried to Antony, as if he feared Cæsar, but durst trust him. They, overjoyed with their prey, and thinking themselves wonderfully fortunate, carried him along with them in the night, having first sent messengers to Antony of their coming. He was much pleased, and came to meet them; and all the rest that heard that Brutus was taken and brought alive flocked together to see him, some pitying his fortune, others accusing him of a meanness unbecoming his former glory, that out of too much love of life he would be a prey to barbarians. When they came near together, Antony stood still, considering with himself in what manner he should receive Brutus; but Lucilius, being brought up to him, with great confidence said: "Be assured, Antony, that no enemy either has taken or ever shall take Marcus Brutus alive (forbid it, heaven, that fortune should ever so much prevail above virtue!), but he shall be found, alive or dead, as becomes himself. As for me, I am come hither by a cheat that I put upon your soldiers, and am ready, upon this occasion, to suffer any severities you will inflict." All were amazed to hear Lucilius speak these words. But Antony, turning himself to those that brought him, said: "I perceive, my fellow-soldiers, that you are concerned, and take it ill that you have been thus deceived, and think yourselves abused and injured by it; but know that you have met with a booty better than that

you sought. For you were in search of an enemy, but you have brought me here a friend. For indeed I am uncertain how I should have used Brutus, if you had brought him alive; but of this I am sure, that it is better to have such men as Lucilius our friends than our enemies." Having said this, he embraced Lucilius, and for the present commended him to the care of one of his friends, and ever after found him a steady and faithful friend.

Brutus had now passed a little brook, running among trees and under steep rocks, and, it being night, would go no further, but sat down in a hollow place with a great rock projecting before it, with a few of his officers and friends about him. At first, looking up to heaven, that was then full of stars, he repeated two verses, one of which, Volumnius writes, was this:—

"Punish, great Jove, the author of these ills."

The other he says he has forgot. Soon after, naming severally all his friends that had been slain before his face in the battle, he groaned heavily, especially at the mentioning of Flavius and Labeo, the latter his lieutenant, and the other chief officer of his engineers. In the meantime, one of his companions, that was very thirsty and saw Brutus in the same condition, took his helmet and ran to the brook for water, when a noise being heard from the other side of the river, Volumnius, taking Dardanus, Brutus's armour-bearer, with him, went out to see what it was. They returned in a short space, and inquired about the water. Brutus, smiling with much meaning, said to Volumnius. "It is all drunk; but you shall have some more fetched." But he that had brought the first water, being sent again, was in great danger of being taken by the enemy, and having received a wound, with much difficulty escaped.

Now Brutus guessing that not many of his men were slain in the fight, Statyllius undertook to dash through the enemy (for there was no other way), and to see what was become of their camp; and promised, if he found all things there safe, to hold up a torch for a signal, and then return. The torch was held up, Statyllius got safe to the camp; but when after a long time he did not return, Brutus said, "If Statyllius be alive, he will come back." But it happened that in his return he fell into the enemy's hands, and was slain.

The night now being far spent, Brutus, as he was sitting,

leaned his head towards his servant, Clitus, and spoke to him; he answered him not, but fell a weeping. After that he drew aside his armour-bearer, Dardanus, and had some discourse with him in private. At last, speaking to Volumnius in Greek, he reminded him of their common studies and former discipline and begged that he would take hold of his sword with him, and help him to thrust it through him. Volumnius put away his request, and several others did the like; and some one saying, that there was no staying there, but they needs must fly, Brutus, rising up, said, "Yes, indeed, we must fly, but not with our feet, but with our hands." Then giving each of them his right hand, with a countenance full of pleasure, he said, that he found an infinite satisfaction in this, that none of his friends had been false to him; that as for fortune, he was angry with that only for his country's sake; as for himself, he thought himself much more happy than they who had overcome, not only as he had been a little time ago, but even now in his present condition; since he was leaving behind him such a reputation of his virtue as none of the conquerors with all their arms and riches should ever be able to acquire, no more than they could hinder posterity from believing and saying, that being unjust and wicked men, they had destroyed the just and the good, and usurped a power to which they had no right. After this, having exhorted and entreated all about him to provide for their own safety, he withdrew from them with two or three only of his peculiar friends; Strato was one of these, with whom he had contracted an acquaintance when they studied rhetoric together. Him he placed next to himself, and, taking hold of the hilt of his sword and directing it with both his hands, fell upon it, and killed himself. But others say, that not he himself, but Strato, at the earnest entreaty of Brutus, turning aside his head, held the sword, upon which he violently throwing himself, it pierced his breast, and he immediately died. This same Strato, Messala, a friend of Brutus, being after reconciled to Cæsar, brought to him once at his leisure, and with tears in his eyes said, "This, O Cæsar, is the man that did the last friendly office to my beloved Brutus." Upon which Cæsar received him kindly; and had good use of him in his labours and his battles at Actium, being one of the Greeks that proved their bravery in his service. It is reported of Messala himself, that, when Cæsar once gave him this

commendation, that though he was his fiercest enemy at Philippi in the cause of Brutus, yet he had shown himself his most entire friend in the fight of Actium, he answered, "You have always found me, Cæsar, on the best and justest side."

Brutus's dead body was found by Antony, who commanded the richest purple mantle that he had to be thrown over it, and afterwards the mantle being stolen, he found the thief, and had him put to death. He sent the ashes of Brutus to his mother Servilia. As for Porcia his wife, Nicolaus the philosopher and Valerius Maximus write, that, being desirous to die, but being hindered by her friends, who continually watched her, she snatched some burning charcoal out of the fire, and, shutting it close in her mouth, stifled herself, and died. Though there is a letter current from Brutus to his friends, in which he laments the death of Porcia, and accuses them for neglecting her so that she desired to die rather than languish with her disease. So that it seems Nicolaus was mistaken in the time; for this epistle (if it indeed is authentic and truly Brutus's) gives us to understand the malady and love of Porcia, and the way in which her death occurred.

